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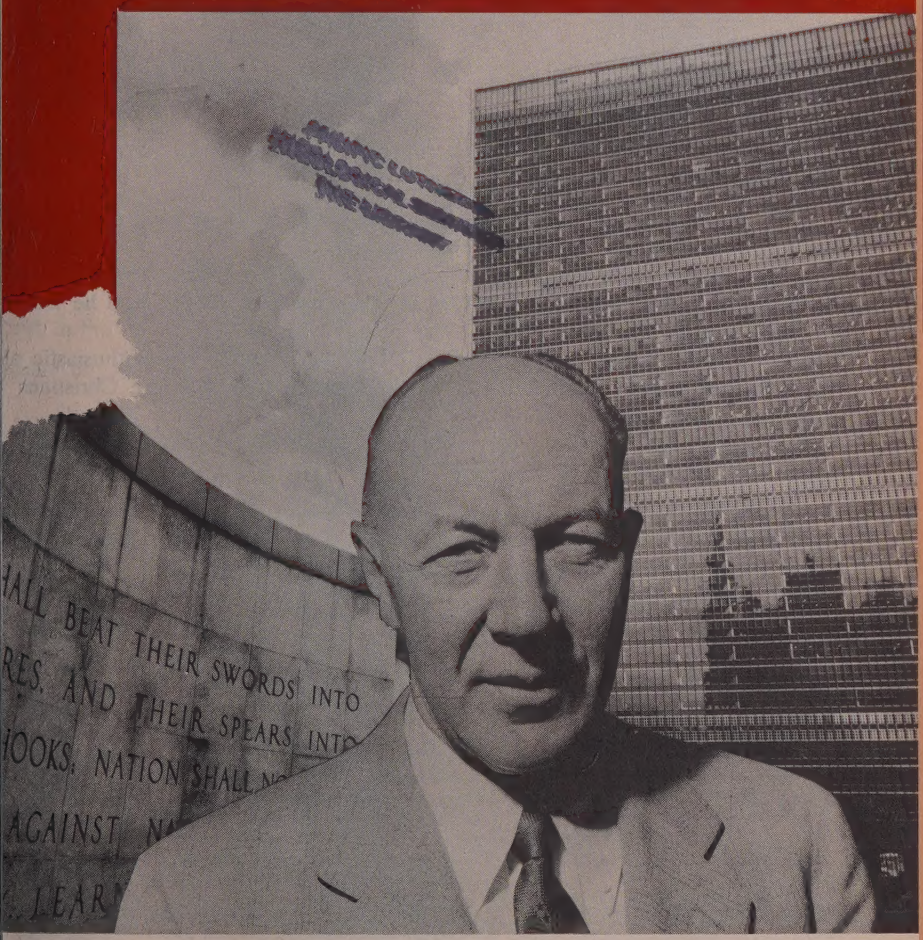

VOICE FOR PEACE

Dr. Nolde presents church's views on international issues

l. 44, No. 8

NOVEMBER 22, 1961

EXPECTING AN ANSWER

MY WIFE and I had been invited to dinner at the home of an airplane pilot only six months earlier claimed to be an atheist.

Recently, however, things had changed. He started attending services at a l Lutheran church. He was receiving instructions from the pastor. And he was t baptized in a few weeks.

As we talked, prior to sitting down for dinner, he was most enthusiastic a his new-found faith. He spoke with an eagerness seldom found in Christians have grown up in the church.

Also, he confessed that prayer was a new experience for him, one which ca him to ask many questions.

BUT AS WE SAT down to our meal, I knew prayer was very real to him. It real because at the end of his brief prayer he didn't say the usual "Amen." Inst he said—quite naturally for a pilot—"Over."

He was expecting an answer!

—RICHARD L. PETER

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

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THIS WEEK . . .

● FRED NOLDE, back in the middle years of World War II, was a hard-working professor of Christian education at the Philadelphia Seminary. A man who had been assigned to represent the United Lutheran Church at a conference on international affairs found that he could not attend, and Dr. Nolde was asked to go as a substitute. Chairman of the conference was a Presbyterian layman, John Foster Dulles.

That's how it all began. Dr. Nolde is now one of the world's best-known spokesmen of the Christian point of view on international problems. Work of the agency he heads, the Commission of the Churches on International Affairs, is described this week in *"Man on the trouble spot."*

● IT'S a long distance from New Delhi in India, where Dr. Nolde is reporting this week at the World Council of Churches, to the church nursery in a little Idaho town where Lena Bergstrom was asked to help with the children one Sunday morning. But each Christian can be of service wherever he is, as Mrs. Bergstrom discovered in *Service is a two-way street.*

● MORE PEOPLE have become millionaires in the U.S. since World War II, says the *Wall Street Journal,* than in any other 15-year period in American history. Prosperity has come not only to a few people, but to the great majority in a drastic upgrading of the income level. Are there no more social problems for Christian people to be concerned about? Carl T. Uehling, one of the pastors of Holy Trinity Church, Akron, Ohio, offers an answer in *The good Samaritan is still needed.*

● COVER PICTURE. Against background of United Nations buildings in New York is Dr. O. Frederick Nolde. See lead story, above.

THE CHURCH IN THE NEWS

World Council convenes

Thousands of Christian leaders from all parts of the world mingled with Christians of India last Sunday morning as a service of thanksgiving marked the opening of the Third Assembly of the World Council of Churches at New Delhi, India. Leading the service were the council's five honorary presidents and Dr. Christian Baeta of Ghana, president of the International Missionary Council. Preacher was U Ba Hmyin of Rangoon, Burma.

A colorful procession of the 625 official delegates to the Assembly walked through the streets of India's capital to the huge tent or "shamiana" where the service was held. The delegates represented 175 Protestant, Anglican and Orthodox member churches of the council. An additional 400 "observers" included representatives of other churches, among them the Roman Catholic.

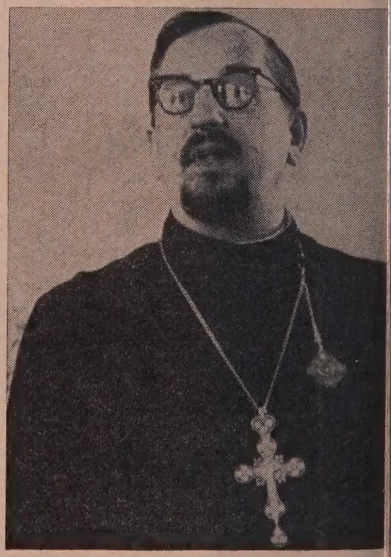
Major issues

Business sessions began on Sunday afternoon in Vigyan Bhavan Hall, built originally by the Indian government to house a United Nations conference. Presiding was Dr. Franklin Clark Fry, United Lutheran Church president and chairman of the World Council's central and executive committees. First important item of business was formal
proval of the integration of the W
Council and the International Missi
ary Council. A majority of the IM
member councils had previously appro
the merger.

Keynote address of the assembly
delivered on Sunday evening by a
theran bishop from East Germany,
Gottfried Noth of the Church of S
ony. He spoke on the Assembly the
"Jesus Christ, the Light of the Wor

Convention business was to center
three topics: taking the Christian m
sage to those outside the churches, Ch
tian responsibility to the whole of
ciety, and unity among the churc
themselves. Chief speaker on the la
topic was to be Dr. Joseph A. Sitt
United Lutheran theologian and fac
member at the University of Chicago

Major newsmaking action of the
sembly was expected to be accepta
into membership of the Moscow Pa



SPOKESMAN FOR RUSSIANS
Archpriest Vitaly Borovoy

hate of the Russian Orthodox Church. lusion of the big Russian church uld bring it into continuous contact h fellow-Christians in other parts of world after more than 40 years of lation. A 17-member delegation had n sent to New Delhi by the Russians. sembly schedule called for its appli- ion to be voted on Nov. 20, with the ssians if accepted seated as full voting ticipants for the rest of the session, ich will continue until Dec. 6.

mbership gain slows

Church membership in the U.S. crept ad in 1960 at just about the same e as the population growth, figures mpiled by the National Council of urches indicated. Membership gained per cent while the population grew per cent. Total on church rolls at end 1960 was a new high of 114,449,217. Protestant membership in 227 church lies was 63,668,835. Roman Catholic al was 42,104,900. The compila- n pointed out that some Protestant urches include only adults in their mbership figures. Jewish membership pped slightly to 5,367,000. Eastern thodox churches also showed a small rease, with a total of 2,698,000.

The membership increase compared h a gain of 2.4 per cent in 1959 and 5 per cent in 1958. The total indi- ed that 63.6 per cent of the national pulation claimed some affiliation with hurch or synagogue.

Largest Protestant "family" were the ptists, with more than 21 million ad- rents. Methodists came second with million, while Lutherans were third h slightly more than 8 million.

urch gifts set record

Contributions to 47 major Protestant d Eastern Orthodox churches in the U.S. reached a record total of more than $2.5 billion last year, the National Council's Department of Stewardship reported. The increase over 1959 was $125 million or 5.5 per cent.

Per member giving averaged $66.76. Of this, $54.71 went for congregational expenses and $12.05 for benevolences.

Highest per capita giving was reported by the Free Methodist Church, whose members averaged $271.86. Highest among the major denominations was the Presbyterian Church U.S. (Southern) with $101.44 per member. Best givers among the Lutherans were members of the Missouri Synod, whose average contributions totaled $96.18. In the giving-per-member category, the top 15 were all smaller denominations.

Per capita gift of United Lutherans was $70.86 compared with $68.29 the previous year.

President calls for prayer

Americans should be thankful for their blessings and should work to extend them to people who are less fortunate, President John F. Kennedy declared in his first Thanksgiving Proclamation. "It is a good thing to give thanks unto the Lord," the President quoted in setting Thursday, Nov. 23, as the national holiday.

"In the midst of our thanksgiving let us not be unmindful of the plight of those in many parts of the world to whom hunger is no stranger and the plight of those millions who live without the blessings of liberty and freedom," the President said.

"Let us observe this day with reverence and with prayer that will rekindle in us the will and show us the way not only to preserve our blessings, but also to extend them to the four corners of the earth. Let us by our example, as well as by our material aid, assist all peoples of all nations who are striving to achieve a better life in freedom."

Latin America unchurched

Official figures released by the National Catholic Welfare Conference this month reported 93.5 per cent of the population of Brazil as Roman Catholics. Brazil was among nine major countries in which Roman Catholic membership topped 90 per cent of the population. Italy was listed as 99.5 per cent Roman Catholic.

A Roman Catholic leader from Brazil had a different story. Monsignor Luciano Duarte of Aracaju told a news conference in Boston that the Roman Catholic Church in Latin America was losing "vast numbers of the nominally Catholic" because of struggles with "hostile social forces." The Brazilian priest said that in the state of Sergipe there were only 57 priests for a population of 1,800,000. He said 92 per cent of the population had been baptized, but only 40 per cent had received Holy Communion and less than 15 per cent practiced the faith in a regular way.

Roman Catholic leaders must "open their eyes wider and wider" to social needs, especially in underprivileged areas, Msgr. Duarte said. He is in the U.S. on a State Department grant to study educational institutions.

Loans lose in New York

Some Protestant, Jewish and civil liberties groups had urged New York State voters to reject a proposed $500 million bond issue to provide loans to private colleges. The funds would have underwritten low-interest mortgages for classroom buildings and dormitories.

Roman Catholics and some educational groups had endorsed the plan. Among opponents were the State Council of Churches and the Protestant Council of New York, which saw it as an infringement of church-state separation.

Bond issues for the purchase of co muter cars for railroads and for job velopment programs won approval by state's electorate, but the college lo proposal was soundly defeated. It about even in New York City, but v snowed under in upstate voting, los by a margin of about 150,000 votes.

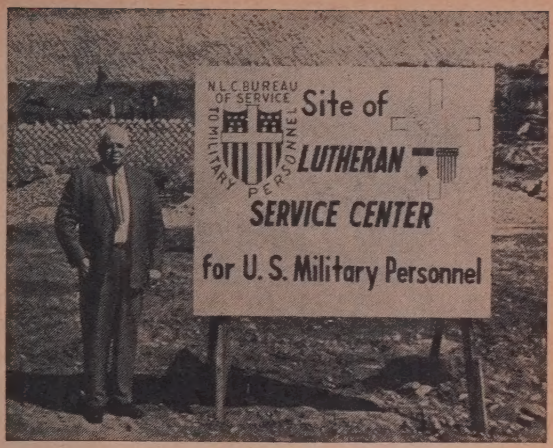
Birth control law tested

A Connecticut physician and two tients had challenged the state's 82-ye old birth control law. The law prohib use of any contraceptive device and f bids anyone to "assist, abet, coun cause, hire or command" anyone in use of such a device. Efforts to w the law off the state's books had in cent years been defeated by Rom Catholic pressures on the legislature.

The suit claimed that the physicia right to practice was limited by the and the lives of patients were endanger The U.S. Supreme Court got the c last year, ruled in June that there v no cause for action because the law v "dead words" and never enforced. T state had followed an "undeviating pol of nullification" as far as the law v concerned, the court's majority said. minority opinion added that "any atten to enforce the law would be an intol able and unjustifiable invasion of p vacy."

The Planned Parenthood Leag which has fought the law for many yea had in 1940 been forced to shut do its birth-control clinics. Bolstered by Supreme Court attitude, the league v taking steps this month to test the stat policy. It opened a clinic in New Hav planned to open others around the st later.

Fowler F. Harper of the Yale L School faculty, the league's counsel, s he hoped someone would bring "crimi



...ITARY PERSONNEL in Korea ... soon find a "home away from ...e" in Lutheran Service Center ...ng constructed at Seoul. Lu... an World Action funds help ...vide this ministry. Standing be... sign is the Rev. Wayne Daub... ...beck, United Lutheran pastor ... serves at Seoul in Korea.

...ion" against the clinic so the case ...uld be returned to the courts for a ...inite decision. He didn't have long to ...t. Prosecuting Attorney Julius Maretz ... warrants and New Haven police ...sed the clinic. Dr. Charles Lee Bux..., Yale gynecologist, and Mrs. Estelle ...swold, director of the center, were ...rged with violating state laws.

...tand hurts Roman Catholic Church

...Roman Catholic opposition to birth ...trol is one of the major reasons why ...ple leave the church, the weekly *...mmonweal* admitted. Open attacks ...e come from those who see the ...rch's position as the major obstacle ...the way of an enlightened solution to ...rld population problems, the periodical ...d. The "private side" of the story ...s, in the testimony of numerous pas... and theologians" that it is "a major ...rce of leakage from the church." ...ong those who remain within the ...rch, it causes "innumerable crises of ...science," *Commonweal* continued.

...Roman Catholics are moving too ...wly in seeking a solution to the prob..., the editorial continued. It said there ..."no excuse available for the patent failure of Catholics to implement and exploit the possibilities" for discovering "moral means of family planning."

Theological journals are questioning whether "large families are desirable," *Commonweal* said. It added that "the great mass of Catholics believe that the church imposes on them some duties which, in fact, many theologians hold not to be duties at all. It remains for the theologians to spell out more openly and in more detail the present state of their thinking on family planning."

Congress may decide

Provision of birth control information for indigent patients in District of Columbia hospitals was blocked last month by the late Rep. Louis C. Rabaut (D.-Mich.), who had been chairman of the House subcommittee which administers the District. The congressman had nine children, of whom four are Roman Catholic priests and three nuns. He said plans for the maternity clinics had not been "fully explained" to Congress. He had been reported to be a strong foe of any birth control program.

Dr. Paul M. Orso, director of the Lutheran Inner Mission Society of Wash-

ington and an official of the Planned Parenthood Association, called on Congress to face the issue when it returns to its legislative tasks in January. The refusal of funds was "regrettable, deplorable and most unfortunate" and represented a "backward step in social responsibility," he said. The clinics would aid "the lower income bracket of the population where the problem of caring for large families is most acute," he added.

Walter Tobriner, chairman of the District Commissioners, said the need for funds for "birth planning advice" would be included when the district's 1963 budget is submitted to Congress. The commissioners would ask Congress to give the matter "further consideration," he added.

Sweden's churches face cutback

Shortage of clergymen and a cutback in state funds may require Sunday services to be halted in 121 parishes of Sweden's State Lutheran Church, the National Association of Swedish Parishes asserted in a Stockholm announcement. The association charged that the state has refused to allow sufficient funds for an increase in the number of clergymen. Dioceses expected to be most affected are Skara, where services will be dropped at 53 churches, and Lund, where 23 will close.

Bishop Martin Lindstrom of Lund said the government had refused to permit an increase in the number of clergymen despite the population growth. Dean Nils Karlstrom of Skara said retired clergymen and authorized laymen would be pressed into service in an effort to keep the churches open.

Sweden's Liberal Party second-largest political group, called for a review of church-state relationships. It suggested that all churches be placed on an equal footing in relations to the state and t civil servants take over the keeping public records, a task now handled Lutheran parish clergy.

A recent public opinion poll sho 51 per cent of the Swedes in favor continued establishment of the Luthe Church, while 18 per cent preferred se ration of church and state. The other per cent were undecided.

Theologian converted

Lutheran circles in Sweden were stir last month as Prof. Stig Lindholm, resigned his post as professor of pr tical theology at the University Uppsala to enter the Roman Cath Church. He said the decision was "p sonal," but observers expected it to fluence others in high-church circles which Lindholm had been a leader. T high-church pastors recently announ their defection from the Luthe Church.

The Lindholm case calls for a "clea ing of the church from Romanizing t dencies," Bishop Gert Borgenstierna Karlstad urged in an interview in *Sven Dagbladet*. Roman Catholics had fected an "intellectually muddled hi church group" in the Swedish Chur the bishop said. Lutherans should "c centrate" on a study of their own d trines and review "practices which h crept into the church in recent yea All unscriptural forms, traditions a ceremonies should be purged from services and the administration of sacraments, he said.

Trouble about women

Major rift between the high-chu group and the Swedish State Church h come over ordination of women to ministry. The government had co mitted itself to name only bishops w

MPAIGN to emphasize reli- is aspect of Christmas has n organized by The Methodist rch. Stamps and posters will ind Christians of the true ning of the Christmas holiday.

uld permit women to be ordained in ordance with recently adopted na- nal laws. Several women have already n accepted into the ministry.

Swedish newspapers had a field day s month when the pastors of the by diocese nominated for their vacant nopric three candidates who were out- ken opponents of women pastors. ckholm's *Evening Express* called on government to leave the bishopric ant until the pastors recanted and se other candidates. The church pa- *Kyrka och Folk* chided the news- er for following a "Nazi example." said, "Nothing more ridiculous could imagined" than the furore in the press r the question of women pastors.

ird church leaves WCC

Two Dutch Reformed churches in uth Africa had withdrawn from the rld Council of Churches last Decem- . Their action followed a WCC-spon- ed conference of member-churches in uth Africa which had criticized the ct race separation policies of the uth African government. Dutch Re- med churches have supported govern- nt policies, while most other church dies have been sharply critical and have n encouraged civil disobedience.

Third Dutch Reformed group mulled relationship to the council at a synod eting this month. The Church of Cape Province re-elected as moderator Dr. Abraham van der Merwe, who had attended the WCC conference. It broke tradition by permitting a native African churchman to address its meeting. But that was as far as it would go. Acting on a committee recommendation, the church voted to withdraw from the council. By a 269-256 vote, however, it agreed to "continue in correspondence" with the world body.

Retaining World Council membership are five other South African churches, including Anglican, Methodist, Presbyterian and Congregational groups.

And so forth

The Rev. James M. Flanagan, editor of the Disciples of Christ periodical *The Christian,* has been named acting executive secretary of the Associated Church Press, organization of 170 Protestant periodicals. He replaced the Rev. Alfred Klausler, editor of the *Walther League Messenger* and a colonel in the chaplaincy reserve, who has been called to active duty by the U.S. Army.

Church trustees are not personally liable in damage suits when accidents occur at the church, the Ohio Supreme Court ruled. The court exonerated trustees of a Roman Catholic Church from suits by a parishioner who fell on the church steps and was injured.

WASHINGTON

By ROBERT VAN DEUSEN

NEW UN EXECUTIVE

THE STRATEGIC role which the emerging nations of Asia and Africa play in the United Nations is illustrated in the selection of a Burmese to serve as acting Secretary General. The naming of U Thant to complete Dag Hammarskjold's term was a real break in the traditional pattern of European leadership.

The Asian diplomat's election symbolized the acceptance of neutralism as a respected political posture. During and after the Korean conflict, neutrals were in ill repute in the U.S. Efforts were made to get as many as possible of the new nations of Asia and Africa to align themselves with the West.

The results were not encouraging. A few countries entered regional defense pacts such as SEATO and CENTO. But most of the nations declined to take sides in the cold war. They echoed in their national development the long period in American history when isolation and neutrality were basic doctrines.

Gradually, the U.S. came to accept nonalignment as a fact of international politics. The growing power of the neutralist bloc led American statesmen to develop constructive relationships with the uncommitted nations and to seek their co-operation toward common goals.

WHEN HAMMARSKJOLD was killed just before the opening of the General Assembly, the Soviet Union could ha created a major crisis. Since no con tutional provision had been made for t election of a temporary successor, t Russians might have produced admin trative chaos by vetoing every nomi tion for a permanent Secretary Gener

The result could have been that t U.N. in desperation would give the Sov "troika" proposal for a three-person ecutive group, each with veto power o the others, a temporary trial. Opposit to this idea was so vigorous, even amo the neutral nations, that Khrushchev not push the plan to a showdown.

Relieved at the easing of the situati the U.S. agreed to the naming of a n tral as a short-term successor to Ha marskjold. Of the possible candidat the two great powers agreed on indepe ent-minded U Thant as acceptable.

Soviet concessions

THEN FOLLOWED a period of bick ing over how many assistants the G eral Secretary should have, what ar of the world they should come from, a what their relationship to the chief exe tive should be. At first, the Soviet Uni pressed for an agreement that the Sec tary should consult his assistants on important matters, and be guided by th advice. When the U.S. firmly resis this virtual veto as limiting freedom administrative action, the Russians ga in on this point.

The final compromise was that Thant himself would make the decisi as to the number and geographical tribution of his assistants.

The new leader has the reputation handling difficult situations quietly effectively, combining firmness with p sistent good will. He will need all t and more as he assumes the heavy sponsibilities of world leadership.

CCIA: The Quiet Diplomacy

Man on the trouble spot

By Paul R. Carlson

HRISTIAN CONCERN in international irs had been demonstrated in the past ugh the efforts of such organizations he Church Peace Union, the World lance for Promoting International ndship through the Churches, and agencies of churches and national ncils. But such programs had little t in stemming the tide of two world s in less than half a century. The ts of the present, and the terrifying pects of the future, made it clear the dawn of the atomic age deded a more knowledgeable Christian ess.

o it was that 60 Christian statesmen 15 countries met at Girton College ambridge, England, in August, 1946. onsider how an effective Christian ess could be brought to bear on inational decisions. The result was the olishment of the Commission of the rches on International Affairs as a agency of the International Missionn Council and the World Council of rches, the latter then being in the ess of formation.

Those in attendance at the Cambridge meeting nursed no illusions that the church could make a positive contribution to the maintenance of peace by merely issuing moral pronouncements. "To be of any power they must not only be implicit in Christian faith but explicit in Christian action," one official said.

Therefore, the actual day-to-day responsibilities of CCIA were left to a staff of six men. Since its inception, Sir Kenneth Grubb has served as chairman, while Dr. O. Frederick Nolde of New York has held the post of director. Their present colleagues are Dr. Richard M. Fagley

This week the World Council of Churches meets in New Delhi. One major topic of discussion will concern the work of the Commission on international affairs.

and the Rev. A. Dominique Micheli in New York, Dr. Elfan Rees in Geneva, and the Rev. Alan R. Booth in London.

As spokesman for the commission he directs, Dr. Nolde is known in international circles as "the CCIA man." But he personally prefers to speak of "the CCIA team." "We all share the responsibility for pursuing the day-to-day activities of CCIA," he says. "While there are areas of specialization, the responsibility is largely a joint one."

Born in Philadelphia, he graduated from Muhlenberg College and Philadelphia Seminary, earned a Ph.D. from the University of Pennsylvania and served Grace (ULC) Church in suburban Wyndmoor before joining the faculty of Philadelphia Seminary. He's been dean of the seminary's graduate school since 1943 in addition to carrying out his duties for the World Council of Churches.

It was clear from the outset that, while the Gospel has meaning for relations between peoples and nations, this meaning cannot be applied by well-intentioned individuals who do not understand that the maintenance of international peace and security is a technical problem. is not enough to declare, "We wa peace."

"The process whereby Christian tea ing can be effectively related to an int national problem involves more than announcement of a general Christ truth or a biblical quotation," Dr. No notes. "Since there are some issues t just aren't raised in the Bible, it is nec sary to draw upon the faith and exp ence of the Christian to reach cert conclusions."

BUT THIS DOES NOT mean that ev position adopted by the commission necessarily distinctively Christian outlook. While Christians face the escapable responsibility to seek pea justice, and freedom for all men eve where, others outside the faith may a be and are working toward these go

"Those who adhere to other faiths m be prompted by different motives," Nolde says. "Yet we must always reme ber that wide areas of agreement can found by men of good will, whate their distinctive motivation, and every fort should be made to attain commo acceptable solutions for the world pr lems which confront mankind."

The commission has also recogni that the churches must avoid parti political entanglements which would c promise their witness on a particular sue. This means that Christians are of called upon to examine whether their tionalism is fashioned by their faith, whether their faith is determined by tionalistic sentiments.

There may be occasions when the c mission approaches related problems fr

Dr. Nolde (right) with WCC's General retary W. A. Visser 't Hooft outside Secretariat building in New York

erent angles. For example, it has consistently worked for the cessation of nuclear arms tests and for ultimate disarmament but it has also called upon the nations to maintain a "responsible defense posture," fully recognizing that "a wholly undefended nation is a standing temptation to an aggressor."

The commission has also recognized that resolutions and statements by the churches have political effect only when they are directed to the time and place where international decisions are made. It is why its representatives seek to be there on the spot. But it has always been enough mature witness — and never enough overt pressure — that CCIA has sought to make the testimony of the churches heard.

"As a rule, our statements are in general terms, indicating the direction which we believe should be followed," says Dr. Micheli. "It is not within the province of the churches to draft laws. Moreover, what we seek is not peculiarly for the benefit of the group we represent, but for the benefit of all mankind."

SUCH A POLICY has paid rich dividends. Not only do CCIA representatives find the door open to them in intergovernmental circles, but they have also been able to play a significant role in shaping policies designed to safeguard peace and promote human freedom, dignity and welfare.

CCIA has been the champion of religious liberty. The final form of Article 18 of the UN's Universal Declaration of Human Rights was achieved only after lobbying and ultimately successful representation by the commission. The original draft for the article had read: "There shall be freedom of conscience and belief, and of private and public religious worship." CCIA representatives pressed for

CCIA's ambassador with the late UN Secretary General Hammarskjold (center) and Dr. Geoffrey Fisher, former Archbishop of Canterbury

a more detailed statement. Eventually, the following article was incorporated into the Universal Declaration:

"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

While it is unfortunate that religious liberty is still violated in some countries, it is now possible to point to an internationally accepted standard and to press for conditions in society which will comply with it. Moreover, the impact of the declaration can be seen in the constitutions and legislation of several nations. Mr. Micheli is now the commission's watchdog for the protection of human rights.

The commission has also exerted considerable influence in shaping policy designed to aid the refugee. Recognizing that the millions of refugees have constituted the most serious single social problem of the century, it has sought to minister to human need at points where hunger and homelessness contribute to unbelief and bitterness.

Dr. Rees, the CCIA representative in Europe, is a recognized authority on refugee problems. During World Refugee Year, he served as chairman of the International Committee for WRY, composed of voluntary agencies which co-operated in this remarkable world-wide effort. Today, the commission is lending its support to agencies in the execution of programs designed to give a home and status to the homeless.

BUT CCIA'S HUMANITARIAN program, based as it is upon sound Christian principles, doesn't end there. It currently is playing no little role in the advancement of dependent peoples, recognizing that some 900,000,000 have attained independence since World War II. The commission has no illusions that the demise of 19th century colonial patterns and the rise of new nations is an automatic cure-all for the peoples emerging so rapidly from colonial status.

The CCIA has insisted at the same time on the need for economic development and the building up of adequate educational systems. It is fitting that from London Mr. Alan Booth is presently devoting much time to the realignment of missionary education programs to the needs of the new African states.

It was CCIA that first recommended that the United Nations establish a "widespread system of UN Observer Commissions" to deter aggression and to identify aggressors. It has also encouraged "the progressive development and codificat of international law and the progres development of supranational inst tions" in the belief that "a positive proach to international problems requ that all leaders of governments ac essential rules of behavior in negotiati

SINCE THE PROBLEMS of war and pe do not accommodate themselves to calendar of church conferences, C representatives have found that face face encounters in the "trouble spots" the world are often of great, and e decisive, importance.

During the Korean cease-fire crisis, CCIA director flew on 48 hours' no to talk to Korean Christian leaders thereafter to inform President Syng Rhee that the overwhelming sentim of the Christians of the world was fo honorable truce. At that moment, P dent Rhee was holding out for cros the Yalu River before discussing an mistice. Dr. Nolde's mission was offic recognized as contributing to an at phere conducive to peace in this na divided by war.

This incident also illustrates the wa which Dr. Nolde proceeds on a del mission. So sensitive was he to any picion that he might be in Korea representative of the American Go ment, that he made the trip entirel his own. He declined the use of planes and chose to traverse Kore trains that were still being beset by rilla fighters.

CCIA believes in quiet diplomacy. badge of its representatives is a dis briefcase, not a spotlight. This per explains why the commission's wo more fully appreciated by internat statesmen than among the world's C tians in 70 countries whose spoke it seeks to be.

Service Is a Two-Way Street

LENA BERGSTROM

ONE RAINY AFTERNOON, a telephone
came from Mrs. Peterson, a member
our church.
Will you help in the nursery next
day?"
he church nursery was the last place I
ted to be next Sunday. I wanted to
o church as I always did.
I have called so many mothers," Mrs.
erson said. "I don't know who else
sk."
did not answer for a while. When
boys were small I had not gone to
ch. It had been easier for me to
home with them than to dress them
and at church try to control their
rming during the service. The one
I went, I came home a nervous
k. I had never heard of a church
ery then.
You won't be alone," Mrs. Peterson
"Marilyn will be with you."
agreed to go because I didn't know
to refuse.

THE NEXT SUNDAY clouds rushed black
thick through the skies. My heart
like the clouds.
went up the church steps and through
door to hear the organ playing a
n I loved. I saw the men and women
e choir form a line for the proces-
al march. What hymn would they
?

I headed down the stairs to the nursery. I was mad all over. The music and the singing was a beauty spot in my life to which I looked forward all week. Now I was to be stuck in the nursery with crying kids.

I learned at a recent meeting of the Ladies' Guild that our church had a nursery. Women were asked to decorate the nursery. Three women raised their hands. I wasn't one of them. I recalled that these three women volunteered

whenever the church had a need. They probably didn't have anything else to do, I thought.

THE STILLNESS in the newly painted pink nursery made my ears ache. Even the big sand box with the colored shovels, rakes, and blocks seemed lonely. And I was sure the baby beds wouldn't be used today. I was a fool. Why did I agree to help in the nursery?

I went out in the hall and listened to the soft tones of the organ. In a moment it would give a clarion call and the choir would sing.

As I stood listening to the music, I wondered what the pastor would talk about today. I liked him because he was no breast-pounder or shouter. And every Sunday he said things that made you wonder if you really were a Christian.

A fifteen-year-old girl with a contagious smile entered the nursery. I followed. Freckles were scattered over her nose and cheeks. Her red curls bobbed when she picked a toy from the floor.

"I'm Marilyn," she said. "I want to be a nurse." She told me that every hour she put in caring for children here at church counted for her in Girl Scouts. A few more Sundays would make her eligible to be a nurses' aid.

A YOUNG MOTHER, breathing hard from the weight of the heavy toddler, paused in the doorway.

"I hope Dean won't be too much trouble." Her smile made her seem as young as Marilyn. "It will be a treat to go to church without this fellow squirming during the service."

Dean wailed his rage when his mother went out. He struggled to free himself from Marilyn's hold. She took him to the sand box. He grabbed a toy and jabbed it in the sand. The wailing ceased. He gurgled.

A WOMAN BROUGHT a tiny girl wh yellow curls and blue dress made think of a doll of years ago. Mari took the little girl to the sand box.

"Show Dean how to build a hous Marilyn pushed blocks through the sa

The music from the organ upstairs the sanctuary rolled over me, filled Two more mothers, breathless and apo getic for being late, arrived with babies.

The diapers weren't dry any soo one said. The other put her baby i bassinet without words.

IT DID NOT SEEM long until Mari said, "It's time to eat!" She brough box of graham crackers from the c board. She put a cracker in the li girl's outstretched hand.

In a few minutes a cry rose from De His mouth trembled and he rubbed tear-filled eyes. Marilyn studied h Her nose crinkled and she went ag to the cupboard.

This time she reached into a marked "Disposable" for a folded squ of gauze-like material.

"Operation diaper!" she said, and Dean on a bed. "I don't mind this mu anymore."

When the service was over and mothers had come for their children was glad that Mrs. Peterson had as me to help in the nursery. I know that church is a two-way street. It taken a telephone call from a mem of my church to make me realize always attending might be selfishn Selfish, if it kept someone else away.

When I left, the rain was coming d in splatters. But I didn't mind the and the wind. I know now why th three women always volunteered w work needed to be done. They had fo joy in service. From now on, I will r my hand, too.

he Good Samaritan Is Still Needed

The world has changed but the day when we no longer need to care will be on the other side of eternity

Carl T. Uehling

Yellow phosphorus was once used in the manufacture of matches. It caused a disease — "phosphorus necrosis." The patient's jaw would become infested with painful ulcers, and often the entire jaw-bone would rot away.

Since this was considered an occupational hazard of match workers in the 1880s, the employer was not compelled to pay medical bills. The worker would continue on the job until he could work no longer. Then he would go home and starve to death.

A worker in such an industry would literally starve even when he was working. Top wages of adult males in a typical match factory in 1891 amounted to $1.21 per day for eleven hours of work. Women received $.77 a day. Most of the 150 employees in this particular factory, however, were boys and girls. They got $.66 a day, six cents an hour.

On June 15, 1904, 1,400 people trooped aboard an excursion boat on the Hudson River. Most of them were from St. Mark's Lutheran Church in New York City, which meant that they were primarily German housewives and children off for a day of fresh air and fun away from the steaming tenements of the city.

"General Slocum" awash in the East River
Tragedy out of unconcern

The name of the excursion boat was the "General Slocum." That day, the "General Slocum" caught fire in the East River. One could make much of the fact that the boat was overloaded. There were not enough life preservers, and those available were deteriorated and useless. A total of 1,031 persons lost their lives.

It is this stuff that the social mission of the church was once made of—phosphorus eating away at the jaws of little children, and boat rides which sometimes ended in tragedy. But these are concerns of yesterday which are no longer with us.

There was a day in our country when free enterprise was so very free that anything under the sun was permissible. Only the fit or the fortunate survived.

Small children could be employed for eleven hours a day, and when their jaws dropped off, their arms were severed by unprotected machinery, or their lungs became diseased with consumption, no one was held accountable.

Immigrants could be enlisted by smooth-talking agents in Germany. T were promised gold-paved streets, found themselves indentured upon a val for their fare, and were forced to in cold-water flats and rat-infested te ments in the poorest part of the to In New York City hundreds of thousa lived on the lower East Side, inhaling fumes from the gas works that o shadowed that area.

And when a well-meaning so agency sought to give those harried hou wives and their sallow youngsters a hours of release from their environm there was no governmental decree wh would insist that the boat not be o loaded, and that life preservers be in ficient numbers and in usable conditi

The world of America was once kind of a world, but it is no more. was a land of the very rich, who w very few, and the very poor, who w very many, and the great middle-c which was not very great at all.

The poor were exploited unmercif

ıd if the president of a match company ›uld also contribute vast sums to a hos-tal, one could only observe that the an had some small sense of conscience, ıt not enough.

The point is that while there was evi-ence of concern on the part of the very ch, it did not go all the way. A an could freely peddle fake medicines at made him millions. There was no ·e to stop him, and the gullible public lieved everything. If he then deter-ined to give some of his wealth to the lief of the poor or to the erection of a rary, the evil was not overwhelmed the good.

It was to the evil as well as to the sults of the evil that the social mission the church was once directed. Intel-ent churchmen took their part in the ht that would have its eventual effect legislation such as we have today. Con-gations and agencies established by the ngregations did what they could to eviate the results of the social evils t oppressed so many. One can still the continuing work of those institu-ns of the church which were founded this purpose, hospitals, homes for the d, orphanages.

America is a different kind of a rld today. Largely through the effects what some disparagingly refer to as eping socialism, the people of our untry have determined that they shall rcome the evils produced by the in-alities of the past. There has, in ad-ion, been a change in the tax structure our nation (admittedly an unpleasant nge in the minds of most of us), which netheless has had the effect of narrow-g the gap between the very rich and very poor. Fewer of us are very h, and fewer of us are very poor, and ny, many more of us are in the great ddle-class of society.

This great middle-class of society is a rather pleasant place in which to be. One is surrounded by all kinds of assurances. There are the various fringe benefits of one's daily work, hospitalization, pensions, a gold watch upon retirement. There are, in addition, the assurances that our government gives to us, such as social security, the inspection of cattle, the insistence that Battle Creek tell us exactly what it puts into the box of straw we eat for breakfast. Beyond all of this, we work fewer hours, we have more things, than ever before in history.

This abundance is practically universal. We have no longer need to pity the poor immigrant. More than a few who came to this country a half dozen or so years ago spent this past summer planting shrubbery around their swimming pools. And as for the exploitation of the laboring class, one need only talk to someone engaged in labor-management relations, and one comes away wondering who is exploiting whom.

Be this as it may, there is still a social mission for the church. We must be careful lest we think that our abundance in America has automatically eliminated the evils of our society. Our abundance has created a new set of concerns which are far more difficult to meet constructively because well-fed people seldom can see beyond the broad expanse of their stomachs.

For example, there seems to be a direct ratio between the prosperity of our country and the number of illegitimate births. Without dwelling on the statistics of over 200,000 babies being born out of wedlock each year, one might simply wonder if the twisted values of parents living only for the pleasures of this life are not having their effect upon their teen-age offspring.

Some areas like West Virginia and rural sections of Pennsylvania have be-

come economically depressed despite the phenomenal rise in our nation's wealth.

A young soldier from such an area who had seen half of the world during his army career was asked what he intended to do when released from the army. He said, "I'll come back to these hills and shoot groundhogs. There's nothing else to do." There is nothing else to do for a good many people in our land of plenty.

WE CANNOT OVERLOOK the fact that we still have our very poor. Their ranks have been boiled down to hard core. They very often are responsible for their situation. They are lazy and shiftless.

They do not plan for the future, and they live in squalor and filth, and all of us can remember grandmother telling us that you may be poor but you can still be clean. Even worse, from our point of view as churchgoing Christians, the very poor of today are also very much unchurched, or if they do go anywhere it is to a dismal store-front affair fully as squalid as their own homes.

It is easy for us to say that they get what they deserve. It may also be true. The shiftless poor could adjust their lives but they do not. The resident of an economically depressed area could move to some place where employment is more plentiful, but he does not, and why should we be asked to care about him? The pregnant girl knew better than to get herself into trouble.

Everyone nowadays who suffers within in society has probably brought it on himself. Once we start believing that, we'll have turned our thinking back to the days when children made phosphorus matches and excursion boats turned into hells.

IT IS TO BE assumed that the Christian will continue to care about anyone who is in any kind of need. If one is a Christian, he need not be told why he shou continue to care about anyone who is any kind of need. The compulsion God's love in Christ is strong enou that it need not even be told.

The question lies in what is to be do about the needs of our society, and pa ticularly, what is to be done by the co gregation — the assembly of believi Christians. It is within this group th the real thrust of the matter ought come.

We are told that the earliest Christia formed themselves into a kind of co munal society. They pooled their r sources and met the needs of each in vidual out of a common fund. This w evidence of the community of conce which is still the ideal congregation. T method, however, is obviously impracti for today, and the question remains what can be done.

WE COULD FORM a committee. Th would be about as good a way as any forgetting about it altogether. One sh ders to think of what would have ha pened had the Lord given to a commit his great commission to go into all t world with the gospel. Instead, and si nificantly, he addressed himself to who numbered themselves as believe as a part of the body of Christ.

The better answer to what must done will not sound as specific as Americans like things to be, and yet the really is no other solution. The congr gation must increasingly become awa of itself as the body of Christ. This the thing that will cause it to be the co munity of concern. The body has ma members, and they are not all the sam and each must be nourished and ca for lest the body itself be harmed.

Some of the members of the body Christ may not be particularly attracti to us. A foot is not a very attractive p

the body, angular as it is, veined, with
tting and awkward toes, but it is hard
walk without a foot. The community
concern which is the Body of Christ
tends to every part of the body, and
yond, as it fulfills the desire of Christ
at all come to know His love.

NOR DOES THAT COMMUNITY pause to
ve its concern until it has uncovered
meone who deserves it. No one de-
rves it. The Good Samaritan didn't
k the obvious question of the wounded
veler on the Jericho road, of why he
s stupid enough to travel alone on so
ngerous a highway. If we must some-
w be worthy of the benevolence that
r faith inspires, then heaven will be a
ghty empty place.

The caring congregation is one that knows itself to be the body of Christ, and it is thus the community of concern. It may find that many of its people couldn't care less about the needs of others, but even such empty lives are the objects of concern.

The concern continues, for all and any kind of need, continues beyond Harvest Home gatherings of canned applesauce, continues beyond the preacher's dole to the neighborhood drunk, continues beyond inspiring sermons and noteworthy addresses. The concern continues, unrelenting, until that day when we no longer need to care.

The day when we no longer need to care will be on the other side of eternity.

Christians Are Discoverers

AMONG THE BEATITUDES of life you
n't find one that begins, Blessed are
dull. This may not seem to be a
jor vice in a world that is over-ridden
h problems, yet it is thwarting, frus-
ting and a crushing burden that is
shed upon the unsuspecting.

Jesus said that a millstone should be
g around the neck of a person who
sled a child. To have stunted a child's
agination and thwarted one's fellows
h dullness is part of the sin.

C. P. Snow told in a novel about the
k of imagination that is normally put
o teaching science. Pedantry stifles a
ld's interest instead of rousing his en
ment in learning about the manifold
nders of the world, from stars to motor
s, from atoms to the lives of birds.
hen I think of the conspiracy of dull-
s in which these exciting years are

wrapped, I no longer wonder at the drab routine the Middle Ages made of Aristotle. I rather wonder they kept him as fresh and clear as they did.

IF THAT HAS happened in science, it has plenty of parallels in every other area of man's experience. There are times when we read Scripture with the dullness and lack of understanding that takes the exciting words of blessed wonder and turns them into dust.

What business do we have in reducing religion to a boring succession of don'ts? The whole impact of the good news of the New Testament is to thrust man into the experience of discovering God's living presence.

This is what Jesus spoke about when he warned the pharisees against turning faith into a code of law. To reduce religion to a long list of don'ts means to miss the meaning of it all. Those hopelessly dull "religious men" with pat answers to all questions were "tombs, with dead men's bones inside."

IN A SENSE the rebellious young people who break the rules and insist upon having every experience for their own lives now are a kind of judgment upon our lack of understanding. J. D. Salinger's *Catcher in the Rye* was the biography of a youngster who believed that his elders were phonies and their ways behavior a long succession of hypocrisi

He was both wrong and right. H was, just as many others, aware that t many of us are saying one thing and doi another. We comfort ourselves wi hypocrisies and cheating, and wring o hands when our children imitate o conduct.

A group of adults recently discuss why youth are vulnerable to bribery basketball or cheating at examinatio and why so many people are caught perjury. Before we had finished, t analysis of problems besetting oth turned into a soul-searching of ourselv Was it not true that our own lives h been made dull and uninteresting so t the only escape would be into so pseudo-solution that would land us in t middle of nothingness?

THE MOST EXCITING adventures a ahead for mankind. His travels in space, his understanding of his own li his new awareness of a vast series of r tions springing into power, a new und standing of human relations . . . all of t is the exciting present.

It could all be lost if we turn music in nothing but a succession of sounds, s ence into a mechanical process, and re gion into a list of dusty hypocrisies.

—RALPH W. LOEW

GIVE US a sense of humor, Lord, and a heart to rejoice in the fun of life; a ready wit and a happy smile that others may sing and be glad. Help us, dear Lord, in all our contacts, to reveal in our faces thy love and thy peace and thy gaiety, that others may be encouraged on life's journey, and may come to know Jesus as the secret of their joy. Give us a love of the good and the pure, that our jokes may not hurt or our laughter harm, and fill our souls with the joy that is thine that the earth may rejoice in the Lord. Amen.—JOSEPHINE and CHRISTOPHER BUNCH in *Prayers for the Family* (Fleming H. Revell Company)

IVE MAKE A FAMILY

Book Talk

DAN AND I were idling away a cold ening in our warm living-room, sur- unded by half-read books, newspapers, agazines to catch up on, and mail to swer. A delightful kind of an evening. e were alone, though not alone in the use. Pete was at the basement work- nch making a great clatter. Sue was in r room doing homework to the accom- niment of Big Benny's Band. You uldn't call the house quiet, but it was ssible to talk.

"Did you read the book reviews in is issue of *The Lutheran?*" Dan asked e, holding up the copy so I could see e cover picture.

"Yes, I did. I don't always read the views. When a book seems directed ainly to theologians and ministers, I ip it. But those were all books within y range of interest."

"Notice the one about prayers and mily devotions? Might be one to buy r the family. Or maybe to donate to e church library."

"That's an idea," I said. "At our last omen's meeting the library committee d a five-minute review of a new book. hen the speaker made an appeal for ok gifts."

I PICKED up my book and looked for y marker. "Sometimes I think the li- ary committee has the wrong ap- oach."

"What's your gripe?"

"Not a gripe, exactly. But, Dan, don't u think the committee is wrong to ap- al for books—just any books? Wouldn't it be better for the committee to list twenty or fifty books that should be in the library? From all their reading of books and book reviews they know what's being published and what's good."

I gave up all pretense of reading and went on with the subject of books. "Then the library committee could post the list or mimeograph it, and ask who would donate a book from the list. Some people might have a book from the list in their home and be glad to donate it. Others might like to contribute money for a book."

"Good idea," Dan agreed. "I like to give books or money for books. But I like to give a book that is wanted or needed."

"Karen said this summer that one book the church library lacks is a good dictionary. There's one in the office, of course. Karen said the Luther Leaguers often disagreed about words when they were writing up a project or preparing a program for mimeographing."

WE WERE really on the book talk now. Dan added to my list of needs. "What I wish the church library had are some of the good publications on the three major faiths in this country. I don't think our library has much on Roman Catholic or Jewish beliefs and traditions. I like to know what other people think and why they think that way. And I'd like to see some good reference books on the major religions of the world."

"Yes, that *is* a need," I agreed. "Remember when Pete had to do a school

report on Buddhism for a class project? He went to the public library, the church library, our encyclopedia. The church library had nothing. That's a real gap."

"The library committee may come around to the idea of making a list of books needed," Dan said. "That's a new committee for our church. They're feeling their way. I think they are doing a fine job of calling books to the attention of the congregation."

DAN PULLED his chair closer to the light. "They even gave a book review for church council meeting—two books on church financing and church business management. The councilmen had many questions. The library committee is trying to talk before all the church groups. A big job. Even if it's a five-minute book talk. That takes time. Means they have to be familiar with books that appeal to men, women, teenagers, children, teachers, housewives, businessmen."

We read silently for a few minutes, the flick of pages and the rattle of newspapers the only noise. Dan broke the silence. "Connie, I forgot to say what I wanted to say when I called your attention to book reviews in *The Lutheran.*"

"What was it?"

"Have you noticed the publishers of the books?"

"Not particularly. Why?"

"I've been watching the publishing firms. In the past, only a few publishers turned out many religious books. They were almost typed as religious publishing houses."

"And has that changed, Dan?" I asked.

"Haven't you seen? Almost every publisher, including all the popular firms, now publish religious books, as well as all their other lists. Religious fiction, biography, essays, philosophy, children's books, ministerial aids, sermons. . . ."

"Religious books must be good sellers, I said. "Otherwise publishers wouldn print them."

"They're steady sellers, I think," Da said. "After all, the Bible is the bes selling book in the world. Religiou books sell year after year because the subject is not of the moment. Som books are already out-of-date by the tim they hit the book stores. A politic change, a war, a national or internation flare-up, the death of an important ma —and pooof!—the book is behind th times."

"I hadn't thought of that, but it's true I said. "Religions aren't so easily ou dated. All religions have basic principl and beliefs which do not change eve though the world changes drastically. R ligion has something to say for eve generation."

"And for every publishing house," Da laughed. "Look how many books wit religious themes make the best-sell lists!"

"We started to talk about the librar committee," I reminded Dan. "Wh about the family devotions book? Sha we buy it for the Meltons? Or for th church library?"

"We'll buy it, read it at home, the donate it to the church library as Christmas remembrance."

"WHAT ARE you going to buy, Mom? Sue entered, homework in hand, in searc of someone to hear her speech.

"I'm hungry," Pete called from th basement. "Can I have some food t bring down to my workbench?"

"I'm hungry, too," Sue called down t Pete. "I'll see what I can find in th refrigerator."

"Don't take anything from the midd shelf," I cautioned Sue. "That's tomo row's dinner!"

WORSHIP NOTEBOOK

THANKSGIVING IS EVERY DAY

THE TROUBLE with most of Protestantism is that it's a Sunday religion. Most of us realize that religion is a lot more than going to church, singing the liturgy and the hymns, and listening to a sermon. But I'm talking now about attending worship in church. We usually go only on Sunday.

It's true that we make much of midweek Lenten services, with large attendances during Holy Week. Christmas of course brings out the people. But, apart from the major festivals, the church doesn't get much use the rest of the time.

WITH THANKSGIVING DAY we have another kind of situation. This isn't really a festival of the church. In the United States it's a civil holiday, ordained by proclamation of the President. It points back to the hardships endured by the early settlers in Massachusetts, yet it has evoked sentimental attachments for most of U.S. citizens.

For the church to celebrate Thanksgiving Day is like having the National and American Leagues observe a National Baseball Day in the middle of the season. Baseball is their business from early spring through September.

Why pick a day to do what you're supposed to be doing every day? The church has the right to ask the same question. For the Christian, every day is a day of thanksgiving. That's why it is hard for some people to understand why this day late in November should get special attention.

But we'll have our thanksgiving services nonetheless. In some places they'll be held the night before. People wanting to get away to visit relatives, see parades or football games, have demanded a change in the schedule. Elsewhere the services are held early on Thanksgiving morning so that there's still time to do all the things one wants to do on a "dress-up" day away from work. But whatever the hour or day of the service, most peopel will get to church to keep Thanksgiving Day.

If you look at the *Service Book and Hymnal* you'll see on pages 115 and 116 that there are appointed special propers for "A Day of General or Special Thanksgiving." These are not intended only for a nationally proclaimed festival. They can be used at any time when the congregation especially desires to render thanks to God.

I WONDER whether all this will make sense to worshipers this year. With the roar of Khrushchev's boasting in our ears, and the radio-active dust from the big bombs settling down upon our land, will we feel especially grateful? With the stifling cloak of fear covering us more and more, I wonder how long it will be before someone lifts his voice in wrath and asks, "What have we got to be thankful for?"

If you read the appointed lessons from the Old Testament you'll see the occasions for thanksgiving known by the Israelites of old. The writer of Deuteronomy (8:1-20) reminds them of the forty years spent in wandering through the wilderness in search of the Promised Land. Reciting the troubles they encountered, he shows them that it was only through the providence of God that they

endured their sufferings, learning important lessons, until they came to the place where they were to live in peace.

How significant it is, particularly on days when most of us sit down to tables laden with good things to eat, that we should hear read the words quoted by Christ when he met the devil in the wilderness: "Man shall not live by bread alone, but by every word that proceeds from the mouth of God."

After the wanderings of the children of Israel were past, they would come to the land which would be like an oasis in the desert. And all they needed to remember was that God had done this to them.

Isaiah in the alternate lessons (61: 1-10) points to a richer significance of this lesson. Not only are the bounties of this earthly life given to the Jews, but there comes more importantly that perfect and wonderful gift from God, righteousness.

THAT THIS should not be the exclusive property of the Jews, but should reach its fulfillment for all men, Jesus spoke the now familiar words from the Sermon on the Mount which are appointed for the Gospel of the Day (Matthew 6:25-33). How desperately we need to have these words written in large letters before us, particularly on Thanksgiving Day!

With all the mad race to accumulate the countless things that we think will bring us comfort, security, and peace, these words ought to put us to shame. "Consider the lilies . . . Look at the birds of the air . . ." If we would see that in the midst of our "captivity in Egypt," beset by tribulations far worse than those endured by the ancient Jews, there is hope, and the way to that hope lies only in the admonition of the one who pointed to the birds and the flowers, "Do not be anxious about your life, wha you shall eat, or what you shall drink . . . But seek first his kingdom, and hi righteousness, and all these things sha be yours as well."

The Apostle then shows us in the Epis tle (I Timothy 2:1-8) where the sourc of that righteousness lies. Pointing to hir who showed men how to trust in Goc he urges us to look to the Christ, th one whose life was an offering to Go for all men. God in his love has don all that man needs for righteousness; ma has but to say "thank you" to God i Christ.

WE DON'T initiate our actions. The are not really original in us, as if the were sprung forth into the light of da from our very innermost beings. A that we do is a response to what ha gone before. We are angry because ar other has aggravated us. We are sad b cause we have beheld misery. We ar loud in order to squelch other voice We are brave in the face of cowardic We give because of need. We listen t the words of another. We speak so tha others may know. AND we give thank for goodness received.

That is why I feel that the Colle which will be said in the churches o Thanksgiving Day offers so much hop for the proper observance of this da and of all days. In the midst of defea ism, of uncertainty, of anxiety, thes words dating back less than 100 yea ought to bespeak our concern. Thes are not words for but one day of th year. They are for every day.

These are not words spoken out of a emptiness, but out of the sure knowledg that it is God who is the source of a that we are and have and that it is th Holy Spirit who can set our minds an hearts in the right path of understandin

I EXPECT to be in church for Thanksving services and when these words are nd I will answer with certainty a firm, ong, clear "Amen." I hope you will too. lt I will take this prayer and write it wn for ready reference, using it every y to express my gratitude to God for ting me live at a time like this. Here's prayer. Why not cut it out and pray with me?

"Almighty God, our heavenly Father, nose mercies are new unto us every morning, and who, though we have in no wise deserved thy goodness, dost abundantly provide for all our wants of body and soul: Give us, we pray thee, thy Holy Spirit, that we may heartily acknowledge thy merciful goodness toward us, give thanks for all thy benefits, and serve thee in willing obedience through thy Son, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*" —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

cluded

QUESTION: Roy is ten, and is having ough time in school at present. There two or three boys—especially one—o make it hard for him. They refuse admit him to games on the playground. has been pushed around so much ely that it is destroying his will to do od work in class.

He comes home discouraged, and some rnings he doesn't want to go to school. don't see why these boys can't play ether in harmony instead of acting e bullies. After all, a few people don't n the school ground. It's not very nice be kept out of activities, and have to nd around unwanted.

REPLY: From this distance it looks as though some of the trouble is inherent in Roy, while other elements issue from the immaturity of boys of that age. There is a pronounced tendency for several to team up against another because of apparent incompatibility, age difference, or different preferences, or for no good reason. They are still not able to imagine themselves in the position of another, or to think through an issue, so such unfair acts result, without their ever thinking there is anything wrong about it. Someone is almost certain to become "the goat."

It may be that certain experiences of Roy at home or at school prompt him to hold aloof, or withdraw himself, and thus invite disapproval. He may have been in a fight with another boy and is afraid of him. Or he may have been held down too much, over-protected, or told too often "You can't do that." Some events can reduce a youngster to passivity where a degree of initiative is in order.

Have a friendly talk with Roy's teacher, explain what is happening, and try to gain her interest in correcting the situation. Don't overlook the likelihood that she may know some things about Roy and the other boys which you do not know. She may be able, on the playground, to talk to the

boys at a strategic moment, and direct them to use more democratic methods of choosing sides and players. She may insist that they observe the golden rule. Such a principle appeals to youngsters. The leaders may be induced to include all who want to play. Some teachers have used a technique of this kind. The teacher is likely to have a good many useful resources in her "bag of tricks." Encourage Roy to act his age.

Attraction

QUESTION: Craig, 13, seems to be interested in and more loyal to the school, the ball team, the club, and other groups than to the church or anything that is connected with the church. We are worried about this, for other boys and girls are reacting the same way. Some of us church leaders are somewhat discouraged.

What can we do to arouse in the young set a greater devotion to the church and its work?

REPLY: It is a sure thing that nothing will be accomplished by condemning these youngsters for their interest in other things, especially so long as they are commendable things. It is unlikely that a plea for loyalty will yield better results. Excess of urging may actually push them further away.

The other agencies are offering the boys and girls something interesting. The schools may have a double influence, appealing activities and use of authority. It is possible that schools have too much of youngsters' time and can therefore monopolize their interests. Churches may be able to appeal successfully for more time to work with the boys and girls—but they must be ready to use it well.

Make sure that the church has a program which fits the interests, needs, and stage of development of the your set. Attractive companionship shoul be offered to them—that will requi time and effort. Both program an leadership may have to be built u from "scratch." Engage their assis ance in working out a plan for wo ship, study, recreation, and companio ship. Whatever they help to creat they will probably help to carry ou This may be a slow process, but on worth much effort and patience.

letters to the edito

Reply on "Question 7"

SIR: Since any hour-and-47-minute fil which deals with the infinite complexiti which face Christians in East Germany t day cannot possibly deal with all the aspec of the issues involved, we who produce *Question 7* are not surprised when a variet of criticisms—often contradictory to eac other—are made of it. Nevertheless, I mu confess to some mild astonishment that letter to *The Lutheran* (Nov. 1) question whether the film is useful or honest.

Two years were utilized in careful scrip preparation. Knowledgeable East Germa churchmen were consulted from the star Those Christians from East Germany wh have seen the film say that it is a remark ably accurate portrayal of the agonies o the present situation in which that churc finds itself. I am sure that no America critic would claim to be better informe on this point than they, so the questio about the "honesty" of the film cannot impl that it is not factual.

One can only conclude therefore that th criticism is directed toward the way in whic the church in East Germany is attemptin to meet the problem which besets it. It isn a question of being "standoffish" and frown ing at behavior which is "vigorous and ga and purposeful." Since the church is no allowed to have any youth organization the alternatives are to encourage its youn

ople to join the Communist youth organi-ion thereby directly supporting the ob-jtives of communism (which in East Ger-ny is classic atheistic Marxism) or to tell m to stay out. To suggest that "it is the y life and mission of the church to give its life so that the lost (even in East rmany) might be saved" is not very help-l—like most generalizations—when not re-ed to the actual options which exist. Is church as an institution to dissolve? so, what then? If not, then what?

Thus far, the churches are able to con-ue to function through the worship and truction permitted in their church build-s and limited special rooms and, while uations vary in the various provinces in st Germany, each pastor must wrestle h the situation as best he can—as did pastor portrayed in *Question 7*. The ple fact which these pastors have learned m the Nazi period through the 15 years Communist domination is that once com-mises begin, there remains no place ere a firm stand can be taken.

When I was in Berlin not too long ago, alked to a pastor from East Germany ut the situation suggesting that perhaps therans in that country were approaching eriod of going into "broad daylight cata-mbs." I asked how he would distinguish ween the Christians in the first centuries o kept their allegiance to the Lord Jesus rist a secret, worshiping him by stealth night, and the young people in East Ger-ny today who give lip allegiance to com-nism but tell their pastors they don't lly believe it and genuinely want to be ristians.

The reply was quick and sharp, "We are yet in the position of first-century Chris-ns because it is not yet a question of ng for one's faith. What is at stake is the diness to give up all hope for personal mfort, a responsible economic status in iety, and security from pressure and per-ution. Whoever is unwilling to do this, s not know the meaning of the cross. shall lose a large percentage of our minal church members in these years, but the church thereby will be purified and the better for it."

This is the essential message of *Question 7* and it seems to me that it does say something "useful" about the attitude of the church toward the state. Perhaps especially as regards the attitudes of Christians and their growing acceptance of mass conformity in the most prosperous country the world has ever known!

PAUL C. EMPIE,
President, LFA Productions, Inc.
New York City

Defense of TV

SIR: While my views are those of a television producer-director (WHAS, Louisville), they also represent those of a Lutheran church councilman and Sunday school teacher. I did not spend over three months writing, casting, and directing inspirational pieces and entertainment for the WHAS Crusade for Children, which this year raised over $225,000 for handicapped children, to have my work kissed off as a "deceptive racket." I do not spend 12 hours a week producing a family-type variety show — deleting all possible objectionable lyrics, songs, jokes, and dialogue — to have it characterized as a "dull plateau." I do not devote time to writing original material for children and adults more than five weekly hours of air time with the expectation that it will be regarded as "the phony TV world."

And I *too* watch television—the Dobie Gillises as well as the CBS Reports; the Power and the Glory *and* Peter Gunn; the Popeye Cartoons as well as Eyewitness and The 20th Century. I am willing to defend its commercial aspects while facing the facts of its monotonous, often-objectionable "cereals, detergents, and cathartics." For too long I have seen television damned for its admitted ills without any effort to regard it for what it is . . . simply a medium for the expression of ideas which any discriminating person may select or reject as he chooses. ROBERT M. PILKINGTON
Louisville, Ky.

BOOKS

KEEPING MARRIAGES GOING

The Minister as Marriage Counselor. By Charles William Stewart. Abingdon. 223 pages. $4.

This year approximately a million couples in America will seek the help of marriage counselors, yet few of these people have any idea of what to expect. Thousands of other couples whose marriages might be improved by guidance will not go to counselors because they do not know what marriage counseling can do for them.

It's not surprising that this confusion exists. Marriage counseling is a relatively recent idea.

The purpose of this book is to train ministers in the art. It is a book by a man who has had a wealth of experience and has served as president of the marriage council of Denver. He has developed what he calls the role-relationship system of marital counseling. The heart of this theory is that the counselor helps people "to change their role pictures and to adjust to them," which means that he helps individuals to understand why they are acting like they are acting. In most cases when this happens, the individuals begin quickly to understand their own problems, and a solution is readily apparent.

Dr. Stewart also feels that the minister is particularly suited to be a marriage counselor. The minister can prepare couples for marriage, he can stay close to their problems, he has access to his families' homes, the parishioners have access to him, and people look to a minister as a model of "a good man."

Dr. Stewart presents his material very clearly, with sufficient case material to illustrate his theory. LUTHER D. KISTLER

Orlando, Fla.

SUMMARY OF LUTHERAN FAITH

Theology of the Lutheran Confessions. By Edmund Schlink. Muhlenberg Press. 353 pages. $5.

A German edition of this work was published in 1948 in Munich. Now comes this English translation in fresh, attractive for mat. It looks good and reads well. Th translation by Paul F. Koehneke and Herbe J. A. Bouman is not only faithful to th German text but also is in idiomatic En lish.

Professor Schlink presumes that his rea ers know why the documents in the *Boo of Concord* were written, and what each c them says. On this basis he builds a the logical structure from materials found i all of them.

The topics discussed are: Scripture an Confession; Revelation of God the Creato Law and Gospel; Baptism and the Lord Supper; the Church; civil and ecclesiastic government; and the Last Day.

In addition to a full bibliography fro the German edition there is a list of wor in English. On each topic listed there is comprehensive summary of the statemen made in the Confessions. This is done u der captions which serve as theses.

The result, however, is something total different from a topical analysis. There is creative freshness about it.

The author is deeply concerned that th theology be completely based on Scriptur faithfully representative of the Confession and fully aware of modern scholarship. H invites inquiry into specific instances which questions may be raised as to wheth or not the confessional position fully repr sents the biblical teaching. Moreover, eve example of exegesis is made to face th criticism of modern biblical studies.

Since the Confessions are the voice of th church, a theology of this consensus is in portant for students and preachers alike. W may be grateful that this excellent work now available in English. W. D. ALLBECK

Springfield, Ohio

TEXTBOOK IN CHRISTIAN FAIT

Called to Be Christian. By Philip R. Ho Muhlenberg Press. 192 pages. $2.25.

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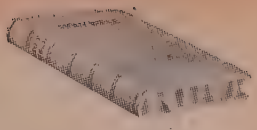

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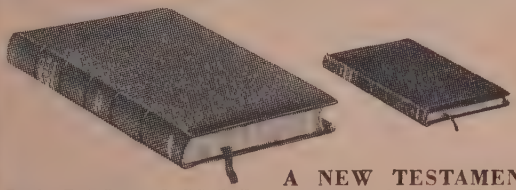

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tional point of view and also meet the approval of a majority of pastors. *Called to Be Christian* combines good educational principles with an exciting style. In fact, this is not a textbook in the usual meaning of that word. It is really a reading book, and Mr. Hoh's writing communicates effectively in language youth understand.

The book is written to stimulate thinking. Three main questions are asked of the reader. Does this apply to me? If it does, do I want to follow it? If I do, how will my life be changed? In the *Teacher's Guide* and in the text itself, ample cross-references are given to both the Bible and the *Service Book and Hymnal.* This book could be used not only in pastor's confirmation class but as an adult reading book.

One of its appealing features is that the truths of our faith are referred to as they are expressed in our worship in the *Service Book and Hymnal.* Often we find a subject like worship treated as a subject by itself, but here we have it integrated to the truths from which worship comes.

There is ample material for a full year's catechetical work. Some pastors may wish a pupil's workbook could have been written to accompany the text, yet ample suggestions are given for class assignments, memory work, and other activities.

Many pastors will find the refreshing style and modern applications a great help in the task of teaching the changeless gospel to our modern society. It does not give pat answers to pat questions.

Chicago MARCUS F. OTTERBEIN

TENSION IN CHRISTIAN THOUGHT

Speculation and Revelation in Modern Philosophy. By Richard Kroner. Westminster Press. 316 pages. $6.50.

This is the third and last volume in a study of the relation between speculation and revelation in the history of philosophy. In Volume I the development of speculation in pre-Christian philosophy was reviewed. In Volume II Dr. Kroner discussed the interrelation of and developing antagonism between human speculation and divine revelation from the dawn of the Christian era t the dawn of modern times.

In this volume the author shows how th tension between reason and revelation w increased by both the Renaissance and th Reformation. As men turned their though increasingly to politics and science, thinke no longer "felt obliged and inclined to co form their thoughts to the faith and doctrir of the organized church."

It is the author's thesis, however, that th modern philosopher is always influenced d rectly or indirectly by both the heritag which comes to him from the age of classic thought and that from the centuries c Christian faith. Even though modern ph losophy is secular and not religious, "neve theless a Christian atmosphere surrounde modern speculation, especially in the gre systems."

Philosophical systems examined in th book are those of Montaigne, Galile Boehme, Descartes, Pascal, Spinoza, Leib niz, Locke, Berkeley, Hume, Kant, Ficht Schelling, Hegel, and Kierkegaard. In eac case the author does not simply review an criticize these men's thoughts, but rathe shows how each philosopher approached th problem of the relation or tension betwee human thought and God's self-revelation.

The author contends that it is impossibl to consider revelation without engaging i speculation, yet it is always necessary to b able to distinguish between the two. Wha the author has to say in discussing Kierke gaard can be said of every thinker: "Man i like Kierkegaard himself, both a thinke and a believer, and it is his inexorable obli gation to find some sort of reconciliatio between these two antagonistic, and yet als cognate, personalities. Philosophy and reli gion are consequently companions in hin that cannot part from each other, althoug they must always quarrel with each other. The thinker, as the author finally concludes however, must be sure that "revelation mus ultimately take the place of speculatio where the relation to the Absolute is a stake." JOHN D. NEWPHER

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Delmarva District Proposed Within New Maryland Syno

By CARL G. SMITH

WILMINGTON, DEL.—Looking toward the transfer of Delaware from the Ministerium of Pennsylvania to the Maryland Synod as part of the merger, a subcommittee on districting has proposed a Delmarva District.

The tentative plan which will be recommended to the organizing convention of the Maryland Synod in the fall of 1962 will call for a district consisting of the ten churches in the State of Delaware and the three on the Eastern Shore of Maryland—in Salisbury, Easton and Cordova.

It will have fewer than the normal number of churches for a district but the alternative was to add churches west of Chesapeake Bay as far as the suburbs of Baltimore, and these would have little in common with the 13 churches on the peninsula.

The ten Delaware churches have been linked with 12 in southeastern Pennsylvania since the Ministerium created districts three years ago. The Ministerium's Delaware District has a north-south range of about 90 miles (Norwood to Milford) and Maryland's Delmarva District will extend a little over 100 miles (north of Wilmington Salisbury).

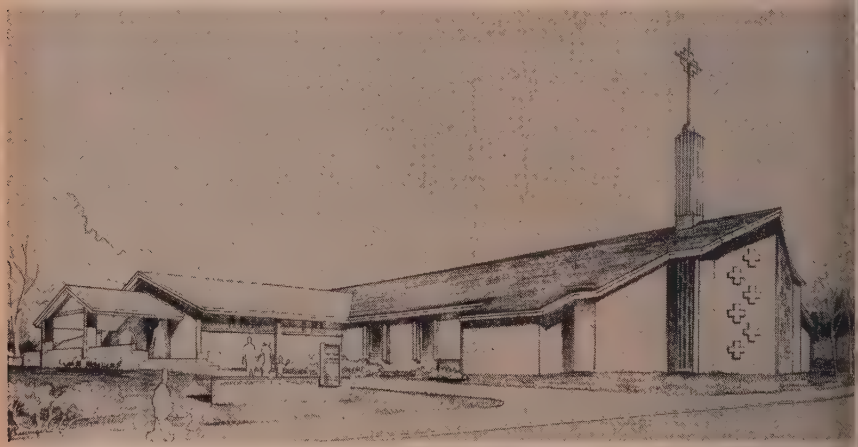
Milford Mission Starts Work on First Building

MILFORD, DEL.—Reformation Church, mission organized five years ago, bro ground Sept. 24 for a $78,000 first un Ultimately three units are planned.

The congregation now worships in Grange hall and hopes to move into i own building next summer. Herman Has inger of Philadelphia is the architect ar John Wilkins & Son of Milford are co tractors.

Pastor Paul L. Buehrle broke ground a sisted by Roy Reichhold, building committ chairman, and Frank Martin, lay memb of the Ministerium Board of Home Mi sions.

Reformation is the southernmost churc in the Ministerium and is the only ULC church in Delaware south of Dover.



This is architect's sketch of Reformation Church, Milford, Del., now under construction

lodern Zion Edifice

lends Old and New

WILMINGTON, DELAWARE—The third urch building in its 113-year history as dedicated by Zion Church Oct. 22. ore than 1,050 attended four serves. Hundreds more came to tour e building.

The dedication speaker was Pastor ederick Hasskarl of Williamsport, a., whose father was pastor of Zion til his death in 1932.

The 40-foot-high nave is arranged that passersby on Lancaster Avee can look through the glass front the red marble altar topped by a ucifix with a 14-foot corpus made by ilmington sculptor Charles Parks.

Among the reminders of the old on Church, which was sold to the ate Highway Department a year go and destroyed by fire shortly afrward, is the marble baptismal font om the old building. Bearing the erman words, "Lassen die Kindlein ommen zu mir," it stands in the rthex symbolizing the fact that a hristian enters the church through ptism.

The lounge in the new church has en named the Weiser Room in honor Conrad Weiser, early missionary the Indians.

The new church cost about $704,-00 and the Neighborhood House ear the site of its old church cost 56,000, making the "dual parish" a ree-quarter-million-dollar enterprise. f this, $421,000 was paid by the ate for the building in a freeway's ath, $170,000 was pledged in a 1960 apital funds drive for three years, me is being raised in debentures ld to members, and the rest will be rrowed from a bank.

Robert E. Neumeyer is pastor, Ronld F. Mease associate pastor, and ister Elaine Dunlap deaconess.

Outside and inside views of Zion's nave

Dr. Wickey to Give Knubel-Miller Lectures Early in 196

NEW YORK—Dr. Gould Wickey, Washington, D. C., who has spent more than 40 years in the field of Lutheran higher education, will deliver the 1962 Knubel-Miller Lectures of the United Lutheran Church in America.

Dr. Wickey, who served as executive secretary of the ULCA's Board of Higher Education for 30 years before his retirement in 1959, is now executive director of the National Lutheran Educational Conference in Washington.

Dr. Robert Mortvedt, Chicago, now executive secretary of the ULCA board, said Dr. Wickey will give the two-day lectures in five educational centers in the United States and Canada between Jan. 22 and Feb. 9.

The topic will be "The Lutheran Venture in Higher Education." The individual lectures are titled: "Why is the Lutheran Church in Higher Education?", "Advancing Theological Education," "Developing Colleges," "On the Edge of the Campus" and "Prologue to the Future."

Dr. Wickey will begin his lecture tour at the new California Lutheran College, Thousand Oaks, Calif., Jan. 22 and 23. His next speaking date will be in Chicago's Christ the King Lutheran Church, Jan. 25 and 26.

On Jan. 31 and Feb. 1 Dr. Wickey will lecture at Ascension Lutheran Church, Columbia, S. C., and on Feb. 5 and 6 will speak at Hamma Divinity School, Springfield, Ohio. His final lecture is scheduled for Feb. 8 and 9 at St. Matthew's Lutheran Church, Kitchener, Ont., Canada.

A native of Pennsylvania, Dr. Wickey is a graduate of Gettysburg College and Seminary. He did his post-graduate work at Oxford and Harvard universities and received his Doctor of Philosophy degree from the latter institution in 1923.

After six years as professor of philosophy at Concordia College, Moorhead, Minn., in the mid-1920s, Dr. Wickey became president of Carthage College, Carthage, Ill., and served there until 1929 when he accepted a call to become executive secretar of the ULCA Board of Higher Education.

The Knubel-Miller Lectures were estat lished in 1943 in honor of the first presider of the United Lutheran Church, the late D Frederick H. Knubel, and the church's fir treasurer, the late Dr. E. Clarence Mille

Their purpose is to "furnish fresh, in spiring and practical lectures to pastors c the church in active charge of congrega tions." All lectures are open to laymen an the public.

Women to Meet at Gladwyne

THE ELEVENTH Council for Women i scheduled by the Board of Deaconess Wor for Dec. 2 at the Philadelphia Motherhouse Gladwyne, Pa. About 125 are expected t attend.

United Lutheran women engaged in full time church work east of the Mississipp River have been invited to the meeting.

Principal speaker will be Mrs. Esthe Hymer, of New York, executive secretar for Christian World Relations of the Unite Church Women. She will speak on "Ele ments in Contemporary Society that Chal lenge Full-Time Church Workers."

Dr. John H. P. Reumann, professor o New Testament at Philadelphia Seminary will conduct the worship service.

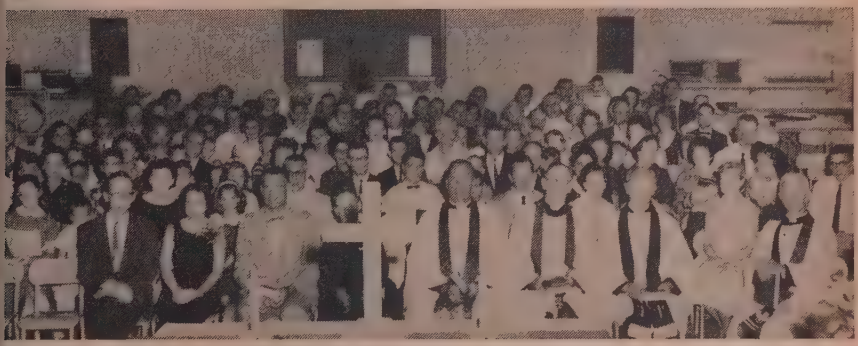
Bowman Resigns BAM Post

FREDERICK W. BOWMAN, assistant directo of church extension for the Board of Ameri can Missions, has resigned to accept a posi tion with the Duke Endowment.

Dr. Donald L. Houser, board executive secretary, said the resignation will be ef fective Dec. 15. He cited Mr. Bowman's dedication, devotion and outstanding con tributions made in behalf of the church.

Mr. Bowman has been a member of the BAM staff since 1946. At present about $28 million in church extension funds and $8 million in guaranteed loans are available to United Lutheran congregations engaged in building projects.

Newest Florida congregation, St. Peter's, organized Oct. 8 at Ft. Pierce



Congregation of newly organized Gethsemane Church, Gainesville, Norman E. Kieffer, pastor

Mission in South Miami Has 300 at First Service

By CARL A. DRISCOLL

TAMPA, FLA. — While new congregations re being formally organized *(photos above)*, thers are just getting started in the fast-owing Florida Synod.

One such is Christ the King mission in outh Miami. Pastor Carsten H. Ludder ound more than 300 persons at the first ervice held in the Howard Drive Elemen-ary School on Oct. 1. Since then two morn-ng worship services are held each Sunday o accommodate the crowd. Eighty-two chil-ren were enrolled in the Sunday school he first day.

With such initial strength it is expected he mission soon will be able to buy land or building a chapel and educational acilities.

Synod's mission director, W. Baxter Weant, congratulates Pastor Ludder on big start

Vague Sunday Blue Laws Spottily Enforced in Virginia

By GEORGE KEGLEY

ROANOKE, VA.—Scattered enforcement of a 1960 amendment to Virginia's blue law, upheld by the State Supreme Court in September, has brought on a state of confusion.

Legislators who voted unanimously for the measure two years ago are busily calling for revision, clarification or death for the law when the General Assembly meets in January.

Consumers, merchants and law enforcement officers have found little agreement on what can be sold legally on Sunday.

A drug store owner told a customer he could buy a bottle of turpentine as medicine but not for cleaning paint brushes.

Coin-operated laundries have been ruled out, but a Norfolk judge dismissed a case against a laundry across the street from a public housing project which prohibits washers for its tenants. The judge called the laundry a necessary business and ruled that "cleanliness is next to godliness."

Among the 29 forbidden items are food which must be prepared before serving, housewares and tools. Cigarettes, beer and other luxury and novelty items are not affected.

AUTUMN has been a time to celebrate anniversaries in the Virginia Synod.

St. Paul's at Strasburg observed its 214th anniversary with special services Nov. 6-12. Scheduled speakers included Dr. J. Frank Fife, president of Maryland Synod, and Dr. Theodore Tappert of Philadelphia Seminary. It is the third oldest church in the synod.

Hebron Church, Intermont, W. Va., celebrated two occasions Oct. 29: its 175th anniversary and dedication of a new $20,000 educational building. The Rev. C. G. Tusing, synodical secretary, and former pastors participated in the services.

Luther Memorial, Blacksburg, heard a former pastor, the Rev. L. C. Sparks, Jr., Knoxville, Tenn., speak at its 75th birthday observance Oct. 22.

Benevolence Lag Reported

AT THE THREE-QUARTER point, churches of Virginia Synod had given only 56.13 per cent of their 1961 apportionment quota, reported the Rev. M. L. Minnick, Jr., stewardship chairman. Lutheran World Action gifts had reached 66.16 per cent of the year's goal.

This slowdown in contributions, said Pastor Minnick, caused the synod to make cuts of 10 per cent in August and 20 per cent in September in the amounts forwarded to the boards and agencies of United Lutheran Church.

Dedicated on Oct. 29 was new Ascension Church, at Chattanooga, Tenn.

First construction phase includes dormitory units (1 and 2), combination dining hall-student union (3), and multi-purpose building (4) providing classrooms, library and auditorium

Date-Stone Laid at Kenosha for Second Carthage Campus

KENOSHA, WIS. — Date-stone ceremonies or Carthage College's Wisconsin campus n Kenosha were held at the 75-acre campus te on Oct. 31.

The ceremony was scheduled in conjunc- on with the semi-annual meeting of the col- ege's board of trustees. The board also gave dinner to honor the Carthage College presi- ent, Dr. Harold H. Lentz and his wife, on he occasion of their tenth anniversary at the llinois Lutheran institution. Dr. Conrad Bergendoff, of Augustana College, spoke.

With the enrollment of 350 freshman students at Kenosha in the fall of 1962, Carthage will become one of the first privately owned liberal arts colleges in the country to operate two campuses, located 300 miles apart in different states.

The unique two-campus plan of operation will offer the same curriculum at both locations and yet be guided by one president, one board of trustees and administrative staff.

Augustana Reports Progress In Higher Education Appeal

MINNEAPOLIS—Nearly $3 million has been collected in a current appeal on behalf of the institutions of higher learning of the Augustana Lutheran Church.

Beneficiaries of the $4,500,000 appeal are Augustana College and Augustana Seminary, both at Rock Island, Ill.; Gustavus Adolphus College, St. Peter, Minn.; Bethany College, Lindsborg, Kan.; Upsala College, East Orange, N. J.; and Luther Junior College, Wahoo, Neb.

Madison Church Cancels Debt

LUTHER MEMORIAL CHURCH, Madison, burned the mortgage on a $280,000 religious education building less than 23 months after dedication. Funds were raised with help of the Lutheran Laymen's Movement, and only $71,000 was borrowed.

CORNERSTONE was laid Oct. 29 for Stoffel Hall, parish building at Holy Trinity Church, La Crosse, named for Pastor Harold N. Stoffel who was killed in a highway accident. Dr. Charles A. Puls, of Madison, spoke.

ADVENT CHURCH, Cedarburg, broke ground for a $100,000 educational unit, to be completed by next Easter. Pledges total more than $68,000.

Clergy with new Charleston congregation

WEST VIRGINIA

Faith Mission Organized

CHARLESTON, W. VA.—Faith Church was organized Sept. 17 with 56 charter members and 34 children. Mission Developer John E. Barringer was installed as pastor.

Almost half the members came from the ranks of the unchurched or indifferent, or were people from other denominations.

Taking part in the service were the Rev. Donald Anderson, West Virginia Synod president; the Rev. Robert L. Meister, pastor of Trinity Church, Charleston; the Rev. John Heller, of Grace Church, St. Albans, and the Rev. Fred W. MacLean, of St. Paul's Church (ALC).

OHIO

"Question 7" Appearing in Several Ohio Movie Theaters

By E. RUDOLPH WALBORN

COLUMBUS, OHIO—*Question 7* began to appear in Ohio theaters in October with showings at Cincinnati (Oct. 20); Dayton (Oct. 25); Springfield (Nov. 1), and Akron (Nov. 2).

FIRST CHURCH, Findlay, Walter E. Bradley, pastor, observed its 115th anniversary on Sept. 17 with a family dinner at which 50-year members were recognized.

FIRST CHURCH, Marysville, George Dittmar, pastor, has purchased a 3.12-acre lot at the south edge of the city for future building.

TRINITY CHURCH, Sebring, C. B. A. Stacy, pastor, celebrated its 48th anniversary Sept. 14. Present were five of the six living charter members, and its founder, retired Pastor Ralph J. White, of Lowell, Mich.

WITH six major hospitals in its area, Calvary Church, East Cleveland, Andrew J. White, III, pastor, has begun third worship service at 5 P.M. on Sundays, inviting hospital personnel to "come in uniform."

UPON COMPLETION of a residence for the camp director at Camp Mowana, the Ohio Synod youth camp near Mansfield, the Board of Christian Education held a service of house blessing on Nov. 12.

The split-level house is on a two-acre lot at the entrance to the camp. Its first occupants will be Mr. and Mrs. Roxy Falde and their four children. Mr. Falde has been camp director since 1958.

Church Changes Name

SPRINGFIELD'S "Second" Church is now using the name Good Shepherd. Legal confirmation of the change is expected by Jan. 1.

Along with the new name the congregation is enjoying use of a new $133,000 parish building, dedicated Oct. 22. It has a fellowship hall seating 325.

FIRST CHURCH, Springfield, rededicated its remodeled nave, chancel and entrance Oct. 8. The project begun in 1959 cost $175,000. A new pipe organ was dedicated Oct. 15.

A SCHOLARSHIP FUND will be set up by the United Lutheran Church Men of Ohio to aid older men studying for the ministry. The plan was adopted at the convention at Camp Mowana late in September. Delegates from 60 congregational units attended.

ichigan Luther Leagues old Rallies in Four Cities

By RAYMOND A. HEINE

ETROIT, MICH. — Four Luther League lies were held in Michigan on Nov. 5, Reformation Church, Detroit; Hope urch, Dearborn; Trinity Church, Ann bor; and at Our Redeemer Church, lamazoo.

The theme at all four rallies was "Cenship of Mass Communications," based on terial prepared by Miss Norma Duvall, Leaguer from St. Matthew's Church, en Park.

Manual for Congregations

"YOU AND YOUR PASTOR" is the title of a nual prepared to provide guidance to congations of the synod in relationships with ir pastors.

The manual is the result of the work of a cial committee composed of the Rev. J. ward Laughner, the Rev. Frederick obi, and the Rev. Ronald Fuller. It conns sections on "Your Pastor's Official tus," "The Congregation and Their Pas-," and "Ministerial Acts."

TWO GRAND RAPIDS congregations dedied new buildings within a month. Trinity urch, the Rev. Richard Albert, pastor, dicated a new church on Oct. 22. Dr. harles Foelsch preached the sermon on dication day and Dr. Frank P. Madsen rformed the act of dedication.

Gethsemane Church, the Rev. Dale Hallrg, pastor, dedicated the first unit of their w church building on Nov. 12.

TWO MEETINGS were held in Michigan, v. 9 and 10, to prepare for introduction the new church school materials being oduced in the Long-Range Program of rish Education of the merging Lutheran dies.

The Rev. Paul Cornell represented the int Board Committee in leading these etings, in Lansing and in Marquette.

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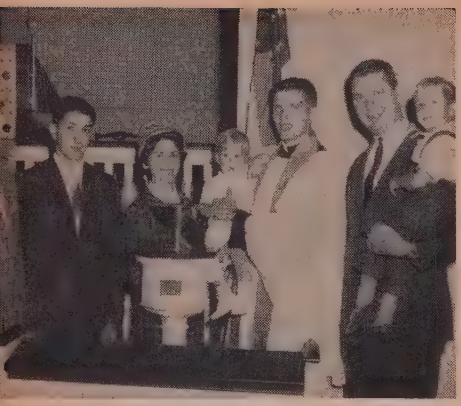

Pastor Krenz baptized his son, Kristopher Arthur, at first worship service in Beverly

Beverly Mission to Serve Boston North Shore Area

BOSTON, MASS.—First service of the new Lutheran mission in Beverly was held with 102 persons attending. The Rev. William F. Krenz is developer of this mission which seeks to serve the growing North Shore area of Boston.

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Rev. Fred P. Eckhardt, Pastor

NEW ENGLAND

Student Movement Plans Talks on Christian Unity

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—The Student Chri tian Movement in New England will hol its fourth Quadrennial Conference on th Life of the Church, Dec. 1-3, at Harvar Square, Cambridge, Mass.

Discussions on obedience and unity wi be led by Dr. Jaroslav Pelikan, Luthera theologian and editor; the Rt. Rev. Georg Florovsky, scholar and priest of the Easter Orthodox Church, and the Rev. Gregor Baum, OSA, Roman Catholic teacher an author.

This is the first time the conference h invited both Orthodox and Roman Catholi students to attend. The Student Christia Movement is sponsored by Protestant de nominations.

Church Women Meet

UNITED LUTHERAN CHURCH WOMEN o the New England Conference held their 33r convention Oct. 24 at First Church, Wate bury, Conn. Mrs. William T. Heil wa elected president.

Speakers included the Rev. Stanley F Knull, conference president; Mrs. M. F Sullivan, synodical ULCW secretary, and th Rev. William Balkan, of New Bedford, fo mer missionary in Venezuela.

NINE LUTHERAN churches in the Bridge port area held their Reformation Festiva service Oct. 29 in Salem Church (Aug.) Mr. Herluf Jensen, general secretary of th National Student Christian Federatio spoke.

ST. MATTHEW'S CHURCH, Collinsville Conn., purchased a 6.3-acre site in Avon and plans to begin construction of a ne church next year. The church now serve six communities — Collinsville, Avon, Car ton, Farmington, Simsbury and Unionville The Rev. Carl Wiediger is pastor.

Lutheran Drama Foundation Rehearsing Nativity Play

NEW YORK—Rehearsals are underway for Nativity play to be presented this year the Lutheran Foundation for Religious ama, an organization dedicated to the italization of the drama in the church. Director Norman D. Dietz said "A Cradle Willow," by Dorothy Wright, an English ywright, will be presented Dec. 14 ough 18 at the Episcopal Chapel of the ercession, Broadway and 155th Street New York City.

The Lutheran drama group, which is not iliated with any single church but draws support from a wide cross-section of individuals and Lutheran congregations, this year has been invited by Trinity Parish of the Episcopal Diocese of New York to use the chapel, Mr. Dietz said.

Prior to the New York engagement a performance also is scheduled Dec. 10 at Leonia, N. J., under the sponsorship of Lutheran congregations there.

The director said the LFRD has again been successful in obtaining the services of professional actors, designer and technician for the three-act Nativity production.

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NEW YORK

Trinity Church Observes 70th Year in Rochester

By HERBERT A. BOSCH

ROCHESTER, N. Y.—The 70th anniversary of Trinity Church was observed early this fall. Services of thanksgiving and social events brought together many former members of the congregation.

Guest speakers were Dr. Alfred L. Beck, president of the New York and New England Synod, and a former pastor, Dr. Martin L. Dolbeer, now a member of the faculty at Waterloo Seminary in Kitchener, Ont.

The Rev. Frederic J. Teichmann, pastor of Messiah Church, and president of the Rochester Conference, assisted at the services. Pastor Theodore A. Schrader unveiled and dedicated a bronze plaque in memory of the late Dr. Henry C. Erbes, pastor emeritus, who died last Feb. 1.

MESSIAH CHURCH, Greece, completed a campaign for funds with aid of the Lutheran Laymen's fund counseling service, realizing $25,600 in pledges.

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Organized in 1958, the congregation now has 160 confirmed members. Hopes are high that building the first unit will begin in the spring. Services at present are held in a house-chapel.

FOURTH ANNUAL Lutheran College Day was held Nov. 12 at the Church of the Reformation, the Rev. Allan R. Gibson, pastor. Sponsored originally by the United Lutheran Church Men of the Rochester Conference, the program has also enlisted the support of the men of the Western Conference (Buffalo). Sixteen college seminaries and deaconess schools sent representatives.

Dr. Ralph Loew Addresses Buffalo Reformation Rally

BUFFALO, N. Y.—"The forgiving, redemptive, restoring love of God is the heart of Protestantism and makes us free," declared Dr. Ralph W. Loew, pastor of Holy Trinity Church, at a Reformation service sponsored by the Buffalo and Erie County Council of Churches in Kleinhans Hall.

Dr. Loew said that Protestants and Roman Catholics will have to show greater concern for the total church and less concern for their differences if religion is to combat the growth of communism and godlessness.

"We face the same old doors of prejudice, politics and propaganda," he said, "but only hammer strokes must be loud enough to rise above the noise of tanks, 50-megaton bombs and the cries of those scaling the Berlin wall."

Another service was held for Erie and Niagara County churches of the Lutheran Church—Missouri Synod. The Rev. Erwin A. Schmoock, of Trinity Church, North Tonawanda, said:

"Our heritage of religious freedom flows from the Reformation because of Martin Luther's emphasis on the Bible as the only criterion for judgment in faith and life."

A third Reformation rally was held by Western New York congregations affiliated with the American Lutheran Church.

W JERSEY

ate Lutherans Planning nified Welfare Services

By RALPH I. SHOCKEY

TRENTON, N. J.—Unification of Lutheran lfare services in the state is anticipated January 1963. A special committee con- ing of the Board of Social Missions of synod, representatives from the Lutheran lfare Association of New Jersey and the theran Home at Moorestown, is working the plan.

A proposed constitution was submitted the annual meeting of the Welfare Asso- ion in Atonement Church, Asbury Park, ich will unify all Lutheran agencies and itutions recognized by the New Jersey od and other Lutheran bodies within the e.

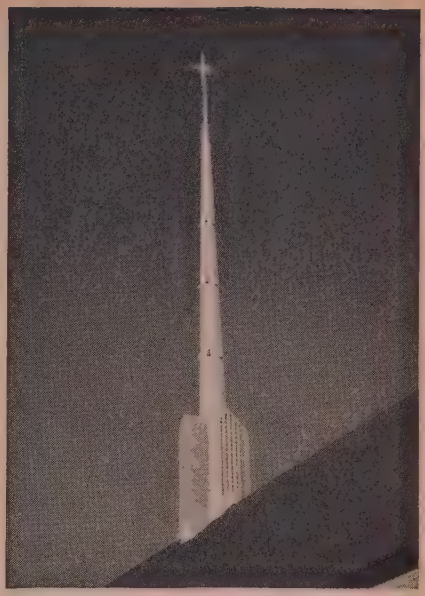
Henry Waitz, president of the association, the delegates that the plan is expected be in operation by the time the new rch is organized.

Dr. William H. Lazareth, of Philadelphia inary, said "a strong ministry of serving has also resulted in scores of homes institutions in which compassion is wn to the weak, the old, the sick, and helpless."

LUTHERAN PASTORS in the Camden area e been conducting a breakfast-study hour ewing recent books in theology and re- d fields. The idea originated with the . George L. Garver, pastor of Temple rch, Pennsauken.

CALVARY CHURCH, Cranford, marked the h anniversary of Pastor Arnold J. Dahl- t, with a cash gift to Philadelphia Semi- y to be used in assisting men studying the ministry, and other personal gifts.

ABOUT 400 Luther Leaguers attended the odical convention at Ocean City Oct. Officers for 1961-62 are: Marsha ver, Nutley, president; Ray Lawson, th Bergen, vice president; Joanne Nie- ck, Maywood, recording secretary; Joan ring, Woodbury, corresponding secre-



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NEW JERSEY . . .

tary; and Bruce Duke, of Nutley, treasurer.

MORE STEPS toward Christian unity have been taken in the past 50 years than in the previous 1900, Dr. Albert P. Stauderman told the Hudson County Reformation Rally at St. John's Church, Jersey City. He said the chief Lutheran contribution toward unity is to remain faithful to the Word of God and to apply it as a test to all interchurch movements. Dr. Stauderman is associate editor of *The Lutheran.*

The service was conducted by Dr. George R. F. Tamke of St. John's Church, Union City, and by the Rev. Arthur Hergenhan of the host congregation. The 110-voice Reformation Choir was directed by Mrs. Alvin Schaediger of Good Shepherd Church, Weehawken.

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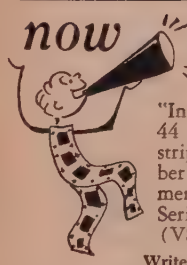

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PENNSYLVANIA

Allentown Youth Group Protests Nuclear Blast

ALLENTOWN, PA.—The Luther Leagues St. Stephen's Church "felt compelled" speak out about nuclear bomb testing. The drew up an "Open Letter to the People the World," protesting Soviet Russia's a nounced plan to explode a 50-megato bomb in the atmosphere.

Thus they added their voice to those nations and organizations all over the wor which were raised in vain before Russ actually did set off the giant weapon.

The Senior and Intermediate Luth Leaguers didn't believe, of course, that the protest would stop the test. "We are just small group of America's young peop who have no real power in the fate of n tions and peoples, but who do feel a r sponsibility to speak up on matters whi pertain to those nations and peoples," t letter said.

"Although such a test . . . may not in a way directly affect us," the Leaguers wrot "we look to the future possibilities of su an occasion when we could be serious threatened with all of the horrors that mig result from a similar detonation of nucle power.

"We, therefore, urge that the people the world and the responsible leaders their governments raise their voices in tide of opinion against the testing of t bomb . . . and we further urge that officia of all nations, especially the Soviet Unio acknowledge their responsibility for the w fare of their citizens and their neighbors the world, and seek more diligently a seriously to conclude agreements with r spect to the control and the eventual e of all nuclear tests which may result in t destruction of human lives and property

The letter was signed by Philip N. Jurt advisor-student assistant of St. Stephe Church; Glenn Miller, Senior League pre dent, and Ronald Miller, Intermedia League president.

ommunity Holds Dinner
o Celebrate Reformation

By HENRY W. SNYDER, JR.

ALLENTOWN, PA.—An unusual Reforma- observance took place in Hellertown year, with a community Reformation ner on Sunday evening, Oct. 29, in the llertown American Legion Home.

Dr. Norman V. Hope, of Princeton Semi-y, criticized those who say the church sing its vitality. "One out of every three ericans is a Protestant," said Dr. Hope. ey are giving more to the church than other nation of Christians ever gave."

RICHARD SUTCLIFFE, of the ULCA Depart-t of Press, Radio, and Television, ad-ssed a large interdenominational congre-ion in Christ UCC Church, Bethlehem. The next 75 years will be the darkest in history of Christianity," he said. He ned church members to prepare them-es better to meet the needs of an stic world.

ther Reformation speakers in the area e Dr. James McCord, at Allentown; Dr. en Staack, at Lehighton; Dr. Paul War-, in Easton; and Dr. Morris Greth, in ertown.

District Elects Secretary

ASTOR HELMUT KAFFINE was elected sec-ry of the Bethlehem District at a meet-in Holy Trinity Church Oct. 19. He eeds Pastor Henry Snyder who replaced William Berkemeyer as dean of the ict last June.

arold Roth, of Messiah Church, Beth-m, was elected president of the Bethle-District ULCM, at a meeting in St. 's Windish Church Oct. 31.

OUR HUNDRED Lutherans of the Easton rict attended an inner mission rally in John's Church, Easton, Oct. 8. Dr. ncis Shearer, executive secretary of the nsylvania Ministerium Board of Inner sions, was the speaker.

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Lutherans in Nova Scotia Hold Reformation Rallies

By DOUGLAS A. CONRAD

HALIFAX, N. S.—Two Reformation rallies were held in Nova Scotia on Oct. 29. Lutherans of the Lunenburg County area gathered at St. Paul's Church, Bridgewater, where the Rev. Paul Youse, of Dartmouth, was the preacher. The service for the Halifax area was in Resurrection Church, with the Rev. Roseville Burgoyne, of Rose Bay Parish, as speaker.

The offerings from both rallies went to the new Trinity Lutheran congregation at St. John's, Newfoundland.

LEADERSHIP training school was held for

NOVA SCOTIA . . .

six weeks in Resurrection Church, Halifax, for the three congregations of the area. Courses were conducted by the Rev. Douglas A. Conrad, the Rev. Paul Youse and the Rev. Clyde Wentzell.

SYNOD PRESIDENT CONRAD and Dr. C. H. Whitteker attended the "Little JCLU" meeting in Kitchener, Ont., planning for the merger of the Canada and Nova Scotia Synods prior to establishment of the new Lutheran Church in America.

THE REV. LAWRENCE REESE, of the Board of Parish Education, met with synod recently to explain introduction of the new Long-Range Program in the church schools.

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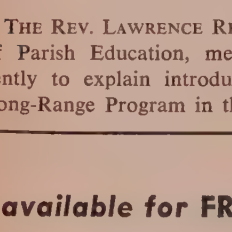

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—CHANGES OF PASTORATE—

SOUTH CAROLINA

AULL, JAMES S. To St. Timothy's Churc Camden, S. C.

BAYNE, JAMES D. From Bethany Churc Boone, and Holy Communion Churc Banner Elk, N. C. To Good Hope a Trinity Churches, Saluda.

HELMLY, CECIL C. From Faith Churc John's Island. To Pine Grove Churc Lone Star.

MORETZ, WALTER J., JR. From St. Timoth Church, Camden. Graduate study.

RICE, C. J. From Good Hope and Trini Churches, Saluda. Retirement.

SHEALY, GEORGE B. From Silverstre Church, Silverstreet. To Faith Churc Batesburg.

WEBB, J. KENNETH. From Transfiguratio Church, Cayce. To Lowman Hom White Rock, superintendent.

WESSINGER, JOHN W. From Christ Churc Columbia, and Trinity Church, Parr. T St. Jacob's Church, Chapin.

ZEIGLER, EDWIN D. From Pine Gro Church, Lone Star, and supply past Epiphany Church, St. Matthew. To St Matthew's Church, Lexington.

VIRGINIA

HUDDLE, LEWIS C. From Floyd-Willis Pa ish. To Faith Church, Bristol, Tenn., a Oak Grove Church, Bristol, Va.

POFF, H. E. From New River Parish. T Gladesboro Church, Hillsville.

—DECEASED—

DR. EDWIN MOLL, 69, died Nov. 2 Madison, Wis., after a lingering illne Former general secretary of the ULC Board of Foreign Missions, he had direct the Lutheran World Federation's Near E branch for eight years before his retireme in 1957.

When the National Lutheran Council se Dr. Moll to Palestine in 1946 to assist G man mission societies in resuming their wo and reclaiming mission property, he veloped Lutheran mission and relief wo into a remarkable operation.

He left his work in the Holy Land to vel through the Near East and Europe, stralia, New Zealand, New Guinea, Cey-, India and Sumatra. He also served National Lutheran Council in promotion Lutheran World Action.

A native of Australia, Dr. Moll came to United States in 1911 to study theology. dained in 1914, he returned to Australia enlist in the air force, and served during st of World War I in the Near East, ng to the rank of major.

After the war Dr. Moll served as pastor Oshkosh, Wis., 1919-26, then became tor of First Church in Oakland, Calif., l a member of the United Lutheran urch. He served other ULCA churches, luding Luther Memorial at Chicago and ther Memorial at Madison, Wis., until 39 when he was called by the Board of reign Missions. As general secretary he veled to India, British Guiana and Li-ia. He was loaned to Lutheran World leration in 1946 to reorganize the mis-ns in the Holy Land. He supervised dis-ution of relief supplies valued at nearly million during his Near East service.

He received the honorary degree of doctor divinity from Carthage College in 1935. He was married to the former Mildred lsen in 1921. She died early in 1949. 1953 Dr. Moll was married to the former s. James Cobb. He is survived by his ow, a son Robert, and a daughter, Mrs. ricia Granger.

Funeral service was conducted Nov. 4 by Charles A. Puls and the Rev. Carl Mau. ial was in Neenah, Wis.

MRS. ORPHA (RUTH) KEGLEY, 86, d Oct. 6 at De Land, Fla. She was the ow of the Rev. C. R. W. Kegley, who a pastor in the North Carolina Synod at Bluefield in the Virginia Synod before ving to Chicago where he served from 1 until his death in 1932.

Surviving are a son, Dr. Charles W. gley, professor of philosophy at Wagner lege, and two grandsons.

Funeral service was conducted by the Rev. Charles E. Jacobson at Faith Lutheran Church, De Land, Oct. 8. Burial was in St. John's Cemetery, Wytheville, Va.

DR. LUTHER E. WOODWARD, 64, former Brooklyn pastor who became an outstanding social worker in the field of mental health, died of a heart attack Nov. 8 on a Brooklyn subway train. He was senior community mental health representative of the New York State Department of Mental Hygiene.

He was a graduate of Gettysburg College and Seminary, and was ordained in 1924. He received his Ph.D. from Teachers College, Columbia University, in 1932. He served as pastor of Ascension Church in Brooklyn 1924-32, and established the Life Adjustment Centre at the Redeemer Church. He entered social work in 1932, and since 1949 had been with the state department.

He was an instructor and special lecturer at New York University, and a member and officer of professional societies. He was the author of books and articles on mental health, and was editor of the *Journal of Psychiatric Social Work*.

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IN CONCLUSION . . . . . .

A NEWSPAPER this month said there are "100,000 liberals in Arkansas." The rest, no doubt, are conservatives. There is a tendency recently to classify everyone in these two groups, according to their ideas about politics, religion, poetry, or anything else. These two labels seem to me vague and misleading.

Strictly speaking, a conservative is someone who thinks the old ways are the best. In church this is someone who resents unfamiliar hymns. There's no reason why a new hymn is better than an old one, so this is mostly a matter of temperament. But if people try to keep on giving old answers to all the new questions, they soon get into trouble. That sort of conservatism is self-defeating.

WE GOT these words "conservative" and "liberal" from England where they were the names of the two major political parties until World War I. But in England the Conservatives aren't conservative. Recently that party decided to try to take their country into the European Common Market, one of the most radical steps the British have ever considered, which may be a move toward formation of a United States of Europe.

Among Christian theologians these days "liberal" is a very bad word that practically no one wants to be called. It describes some of the people back in the 20s who had the escalator theory of life —if humanity holds firmly to the hand rails it will move steadily upward toward the kingdom of God on earth. Such optimism, or even the idea of progress, has largely faded out.

Some people who tell me they are conservatives say they mean that they have some backbone. They believe in decisive action. They classify as libera the folks who are content to do nothir but talk. On that basis Harry Truma was more conservative than Calvi Coolidge.

There is one really dangerous meanin which "conservative" may have. It ma describe some people who are much be ter off than others, and therefore a afraid of change because it may tak away some of their advantage. Such conservative would say, "I'm concerne about me and mine first. You take ca of yourself."

According to that definition, in a f mous New Testament story the prie and Levite were the conservatives, an the good Samaritan was a soft-heade liberal. We must be alert to the poss bility that conservative may mean selfis

IF I HAD to be a loyal member of som political group I would prefer to joi the Pragmatic Party, which would try t solve each problem by seeking a solutio which would provide the greatest goo for the greatest number. If, after a rea sonable test, the solution didn't wor my party would try something else.

Willingness to make bold experimen has been the genius of the best sectors o American industry, for instance. It plain commonsense. The point at whic the Christian conscience should hav some influence is in its insistence that th general welfare of the people is fully a important as my own welfare. And no only the welfare of people of my cour try, but all people of the world.

If we could agree, at least in off-yea between elections, on some such goa we could lay aside such inaccurate nam tags as "conservative" and "liberal."

—ELSON RUFF

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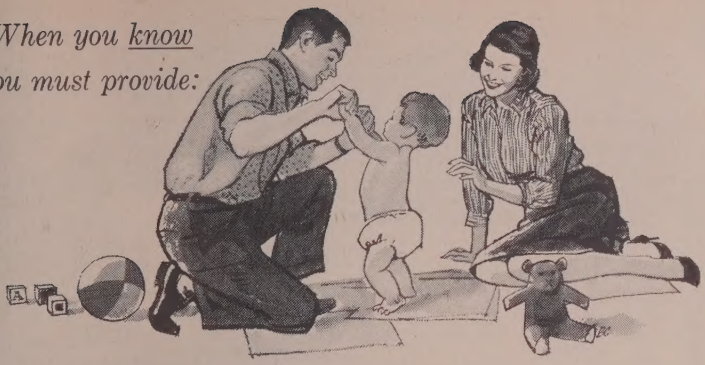

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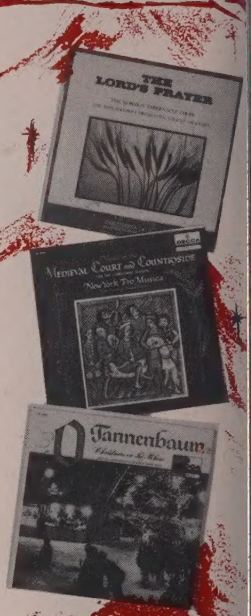

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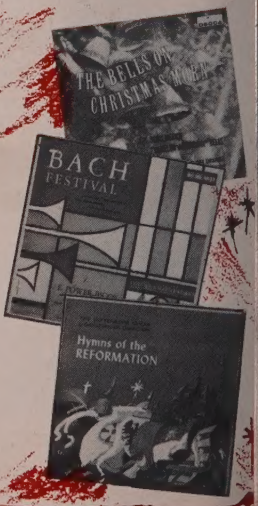

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